



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

8035

7

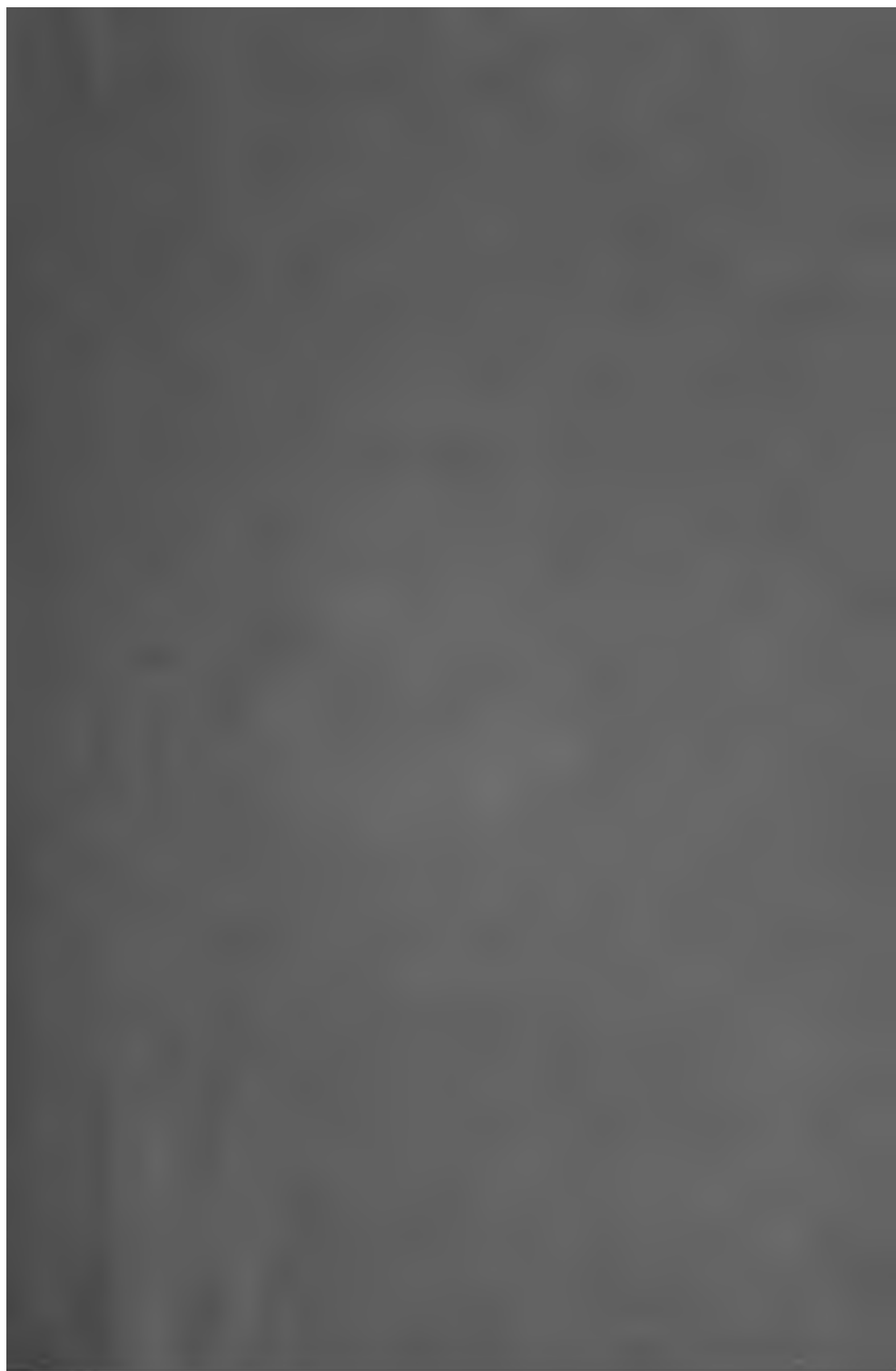
C8035.7

HARVARD COLLEGE
LIBRARY



THE GIFT OF
LAWRENCE SHAW MAYO

CLASS OF 1910

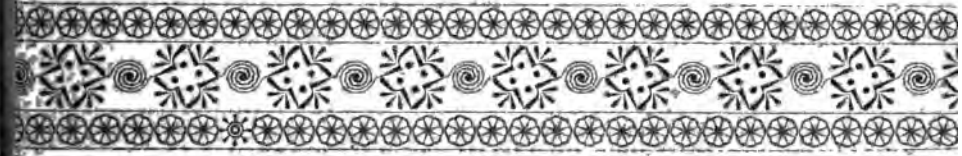




THE
SOUVENIR

— ILLUSTRATED

1792 - 1892







12

13

BOODY HOUSE.—BUILT IN 1773.



A HUNDRED and nineteen years ago this house was the largest and best in New Durham. Here, Randall held religious services; here, June 30, 1780, he organized the first Free Baptist church; here, with other ancient furniture, is the chair in which he sat and the table on which the charter members signed the covenant. The above cut represents the house as it now appears, with its owner, Miss Betsey P. Boody, aged seventy-three years, standing at the door. (Also, see General View, page 22.)

THE BOARD OF SUPERVISORS
OF THE COUNTY OF LOS ANGELES,
CALIFORNIA.

OFFICE OF THE CLERK

WEDNESDAY MORNING - JULY 25 - 1773.



The first of the day was a fine one, with a light breeze from the west, and the sun shining brightly. The water was calm, and the sky was clear. The birds were singing, and the insects were humming. The air was fresh and cool. The scene was peaceful and beautiful. The day was a good one, and the weather was just what we needed. The sun was shining, and the birds were singing. The water was calm, and the sky was clear. The air was fresh and cool. The scene was peaceful and beautiful. The day was a good one, and the weather was just what we needed.

CENTENNIAL SOUVENIR

OF THE

NEW HAMPSHIRE YEARLY MEETING

OF

FREE BAPTISTS

1792—1892.

"Hail! Mother of a hundred years,
Whose childhood suffered toil and tears
And opposition strong.
Hail! Mother of a noble host,
Whose children make an honest boast
That they to thee belong."

PUBLISHED BY THE BOARD OF DIRECTORS

REV. FREDERICK L. WILEY, EDITOR.

LACONIA, N. H.

C. 8035.7
~~W 11560.16~~
✓



PRESS OF WEEKS BROS.,
LACONIA, N. H.

INTRODUCTION.

MANY months before the centennial session of the New Hampshire Yearly Meeting themes were selected, arranged and assigned, by a committee duly authorized, the development of which might exhibit the beginning of our organic life and somewhat of our century's growth. Perhaps it was an oversight that no provisions were made for the conservation of results. But as these addresses and sermons were delivered, appreciative expressions of the great congregations that heard them might, without violence to actual facts, be formulated thus: "Good!" "Excellent!" "Evinced deep research!" "We have an honorable record!" "These facts ought to be fixed in permanent form!" So the decision of the Board of Directors to publish, to some extent and in some convenient form, the sayings and doings of the centennial session, was but an echo of popular sentiment.

A committee on publication was at once appointed by the Board. At a subsequent meeting of that committee it was seen that the publication of the minutes and addresses in full would make a volume too large and expensive for the general distribution desired.* So the matter was passed into the hands of the writer for editing with only general instructions and considerable discretionary power. In order to secure desirable proportions some matter had to be left out and nearly all of that accepted had to be reduced. That reduction could not be accomplished by the indiscriminate amputation of superfluous matter from one end or the other of articles, but it had to be proportionate. The preservation of unity and symmetry required, in most cases, rewriting. But this work

*Careful estimates have shown that such a volume would have been larger—if set in same style type—than "CENTENNIAL RECORDS" of the great meeting held at Weirs in 1880. As it is, the "SOUVENIR" contains nearly two-thirds as much matter as the "RECORDS."

has been prosecuted patiently, conscientiously, lovingly and with as slight changes in phraseology as the nature of the case would allow. The effort has been to preserve the author's exact meaning and to give that meaning, considering space limits, the fullest possible expression.

It has been the desire of the Board to give in these pages a bird's-eye view of not only the past history of the Yearly Meeting, but of its present work and workers withal. Conformity to this purpose has led to the preparation of numerous tables and the insertion of many illustrations.

All Christian denominations seem to be moved upon just now to look up their records and bring to the front relics of their early history. Congregational churches were founded respectively in London, England, in 1592, in Holland, 1607 and in Plymouth, Mass., 1620. A recent interview with a noted Boston Congregationalist who had visited all those places, and others, relic hunting, put the writer in possession of many interesting facts. Photographs and engravings illustrative of the domestic and religious lives of the pioneers have been secured at an expense of much time, patient research and large sums of money. In a subsequent letter referring to our humble efforts on the same line, he wrote: "I think it a most praiseworthy labor you are doing and sometime in the future it will have great value." It is believed that our own dear people will not be less appreciative respecting the accurate engravings, given in this book, of historic grounds and buildings and of persons who sustain honorable relations to our denominational work. These pages also contain many important historic facts respecting our denomination that have never before had publication.

The endeavor has been to give the matter such arrangement as might facilitate easy reference and such comeliness of form as might secure its hearty and general welcome to the homes of our people. That it may get there, do good and prove a veritable SOUVENIR of the important events it records is the prayer of the publishers.

In behalf of the Board, Respectfully Submitted,

THE EDITOR.

TABLE OF CONTENTS.

	PAGE
INTRODUCTION	3
MINUTES OF THE CENTENNIAL SESSION	9
Rev. Elijah H. Prescott,—Secretary.	
ADDRESS OF WELCOME	17
Rev. D. I. Quint,—Local Pastor.	
REPORT OF THE MISSION COMMITTEE	19
Rev. J. S. Harrington,—Secretary.	
OUR SACRED MOUNTAIN. A Poem	23
Mrs. V. G. Ramsey.	
RECORDS OF NEW HAMPSHIRE YEARLY MEETING 1792-1892	25
Rev. Elijah H. Prescott.	
PRINTING ESTABLISHMENT WHILE IN NEW HAMPSHIRE	31
Miss Laura A. DeMeritte.	
LEADING MINISTERS, ESPECIALLY IN THE FIRST HALF CENTURY	39
Rev. J. Woodbury Scribner.	
CHURCHES AND QUARTERLY MEETINGS 1792-1892	58
Rev. G. L. White.	
WOMAN'S MISSIONARY SOCIETY OF NEW HAMPSHIRE	68
Mrs. Mary A. Davis.	
CAN WE? SHALL WE? An A. C. F. Paper	80
Miss Annie B. Goodwin.	

	PAGE
CONFERENCE SERMON	85
Rev. Charles Sumner Perkins.	
CENTENNIAL HYMN	96
Adelaide Cilley Waldron.	
EARNEST CONTENTION FOR THE FAITH	97
Rev. Ransom Dunn, D. D.	
A HUNDRED YEARS OF PROGRESS. A Poem	104
Mrs. J. A. Lowell.	
DENOMINATIONAL OBLIGATION TO MISSIONS	105
Rev. Newell Augustus Avery.	
THE REFORMER. A Poem	113
E. R. Sill in The Century.	
SUMMARY REPORTS OF CONSTITUENT BODIES	115
Respective Secretaries.	
NEW HAMPTON INSTITUTION	129
KEZER SEMINARY	137
IN MEMORIAM	138
RESOLUTIONS	139
DELEGATES TO CENTENNIAL SESSION	141
OFFICERS, ETC., OF THE YEARLY MEETING	143
STATISTICAL TABLES	147
CONSTITUTION AND BY-LAWS	152
BUSINESS DIRECTORY.	
Deserves to be Hung	155
Excellent Furnishings for the Center Table	156
A Good Place to Put Up While Visiting Boston	157

LIST OF ILLUSTRATIONS.

	PAGE
Our Denominational Birth-place	Frontispiece
Rev. Lewis Malvern, President	
Rev. Elijah H. Prescott, Secretary	
Edgar L. Carr, M. D., Treasurer	
Mrs. Mary G. Osgood, President, State W. M. S.	
Fred A. Young, Pres., State Organized Young People	
Yearly Meeting Tabernacle	Facing 9
Rev. D. I. Quint, Pastor, New Durham Church	17
Rev. J. S. Harrington, Secretary, Mission Committee	19
General View of New Durham Ridge	22
First Meeting-House Built in New Durham	Facing 25
Morning Star, N. H. Y. M. Centennial Number	Facing 31
Randall Monument	39
First Church Built on New Durham Ridge	58
Mrs. Mary A. Davis, Pres., Denominational W. M. S.	68
Miss Annie B. Goodwin	80
Rev. Charles S. Perkins	Facing 85
Rev. Ransom Dunn, D. D.	Facing 97
Rev. N. A. Avery	Facing 105
Rev. C. L. Pinkham	114
Last Church Dedicated in the Y. M.	Facing 117
New Hampton Institution	Facing 129
Kezer Seminary	137

"WHAT'S IN A NAME?"—As authors have prefixed our generic name with both "Free" and "Freewill," if a stranger to our people should happen to look through these pages he might be a little puzzled respecting our real relation to the Baptist family. For the information of any such, be it said: During the first twenty years of our denominational life we were known simply as Baptists. Because our fathers preached free grace, free will and free communion, they were called by their opponents "Freewillers" or "Freewill" Baptists. The latter, though a contemptuous nick-name, was eventually accepted by the majority of our people. In 1841 a small denomination, known as Freecommunion Baptists, united with us. General Conference then decreed that churches might call themselves "Freewill," "Freecommunion" or "Free" Baptists. A recent session of Conference confirmed this action with emphasis. Most of our incorporated bodies have accepted the name "Free Baptist" and others will as soon as a few legal points can be compassed. As "Free" is at once shorter and more comprehensive there has, for a generation or more, been a growing preference for it as a distinctive appellation by which we might be distinguished from other branches of the Baptist family.

It will be a relief when, by common consent, the burden of our *nom de nique* shall be permitted to drop from us and we shall be called—what we were in the beginning, are now and ever ought to be till our distinctive denominational work is completed—FREE BAPTISTS. Blessed will be the man who compiles our next CENTENNIAL SOUVENIR, for he will not have to rise and explain respecting his denominational prefix. A congratulatory hand stretches toward him across the century.

F. L. W.



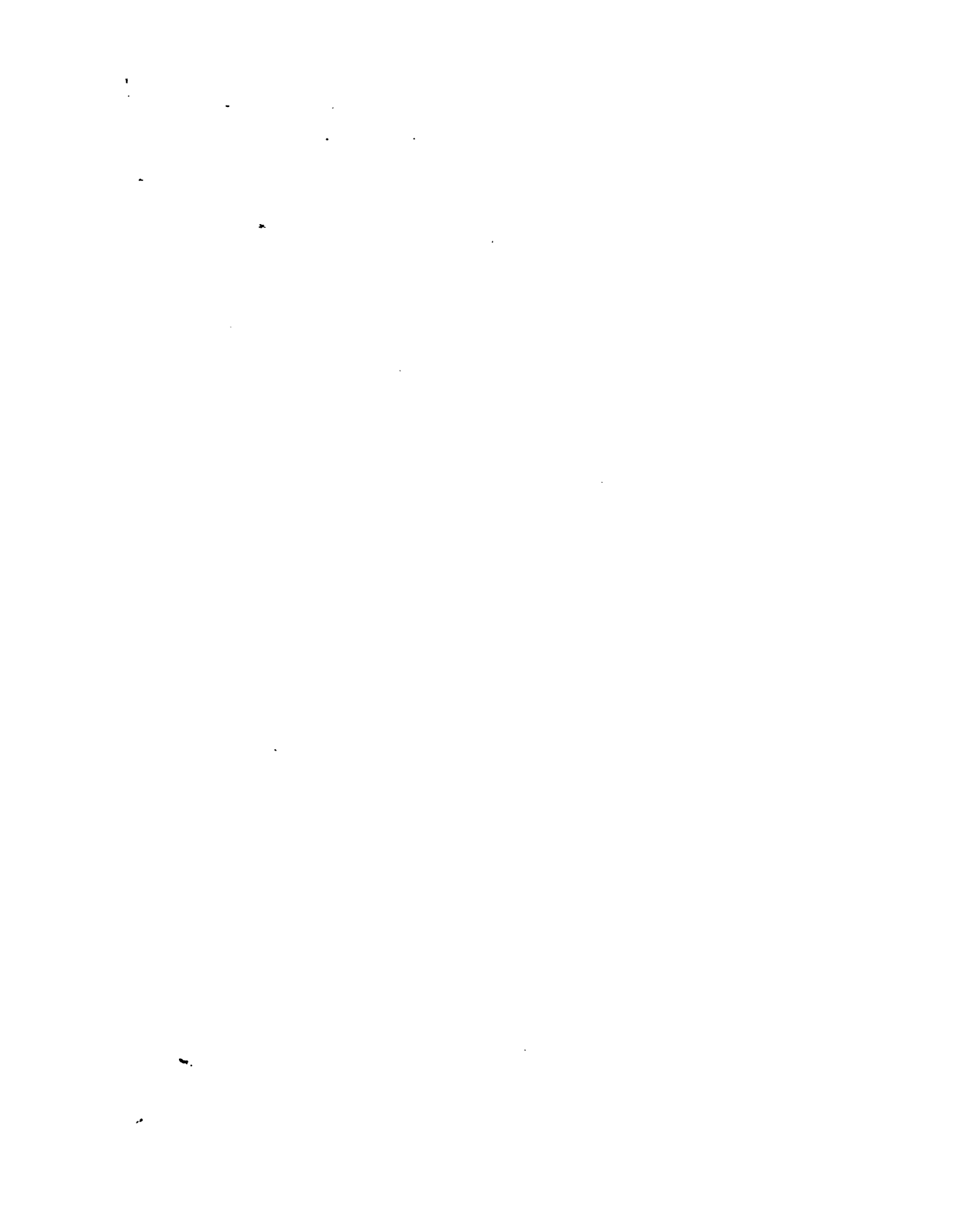
REV. LEWIS MALVERN, PRESIDENT,
LACONIA, N. H.



REV. E. H. PRESCOTT, SECRETARY,
CANDIA VILLAGE, N. H.



EDGAR L. CARR, M. D., TREASURER,
FARMINGTON, N. H.





MRS. MARY G. OSGOOD,
President of the New Hampshire Woman's Missionary Society.



FRED A. YOUNG,

Vice-President and Secretary of the Organized Young People of New Hampshire.

"Mr. Young is an enterprising business man of Laconia, yet finds time to lead a young people's crusade over the entire state."

1

2

3

YEARLY MEETING TABERNACLE.



THE location of the Centennial Yearly Meeting on natal ground involved the provision of larger sanctuary privileges than could be offered by the "little church on the hill;" but State Agent Pinkham was equal to the emergency. Through his enterprise a tabernacle was "set up" near the church, with seating capacity for about fifteen hundred people. With this for an auditorium and the church and parsonage for committee resorts, the session had ample accommodations; though the tabernacle was several times crowded to the full extent of its capacity.

MINUTES OF THE CENTENNIAL SESSION.



THE centennial of the New Hampshire Yearly Meeting of Freewill Baptists was celebrated in connection with the regular session of that body, on natal ground, at New Durham, N. H., June 7, 8, and 9, 1892. The grand environments, the delightful weather, the large assembly and the cordial reception were all prophetic of the good things that this notable occasion held in store.

TUESDAY AFTERNOON, promptly at 2 o'clock, the conference was called by the President, Rev. Lewis Malvern. After singing

"Blest be the tie that binds
Our hearts in Christian love,"

prayer was offered by Rev. R. L. Howard. The president then read for a Scripture lesson a portion of the fourteenth chapter of John. This was followed by the hearty singing of the doxology,

"Praise God from whom all blessings flow,"

after which the roll was called and the delegates were assigned their seats. The names of delegates, arranged in tabular form, are given elsewhere.

A committee, consisting of one from each Quarterly Meeting and Association of the body, had prepared an elaborate order of proceedings. This was reported by the chairman, Rev. F. L. Wiley. The

report was accepted and the program adopted. The records of last session were read and approved. Words of cordial greeting and hearty welcome were addressed to the body by Rev. D. I. Quint, pastor of the New Durham church. This address was sympathetically received by the congregation, was properly responded to by the President and is printed in full in its appropriate place.

Reports of the several Quarterly Meetings and Associations were read by their respective secretaries. Abstracts of these reports are given elsewhere and richly deserve a careful reading. They show that during the past year, new churches have been organized, new church edifices have been built, revival grace has been generally enjoyed, large numbers have been added to our membership, revivals are still in progress and harmony reigns throughout our borders.

The president announced the working committees for the current session as follows :

Nomination of Officers.—Rev. C. S. Perkins, Rev. N. A. Avery and Mrs. R. M. F. Buzzell.

Business.—Rev. J. Burnham Davis, Rev. A. H. Milliken and Mrs. Altie W. Phillips.

Correspondence.—Rev. J. G. Munsey, Dea. G. H. Holmes and Mrs. M. G. Osgood.

To Nominate Trustees for New Hampton Institution.—Rev. Lewis Dexter, Dea. J. T. Weeks and Rev. Lincoln Given.

Permanent committees are given with list of officers who serve through the current year.

At 4 o'clock the Ministers' Conference convened in the tabernacle and the Woman's Missionary Society held a business meeting in the church at the same time.

TUESDAY EVENING the exercises were opened by a service of prayer led by Rev. J. B. Merrill. Theme, "God bless this Yearly Meeting session." This was immediately followed by the Woman's Missionary Meeting. The tabernacle was well filled and the services worthy of the occasion. The president, Mrs. M. G. Osgood, directed the exercises with her characteristic dignity and grace. Mrs. M. A. Davis presented a "Historic Sketch of the

Woman's Missionary Society," which is given with the addresses. We regret that we are not able to reproduce the able address of Mrs. E. S. Burlingame that followed. Miss L. A. DeMeritte asked for a thank offering and the people responded to the extent of \$51.00.

WEDNESDAY FORENOON. At the hour of 6 o'clock devout people met for a service of prayer, with Rev. E. C. Clarke in the chair and earnest petitions were sent to God for blessings upon our Home Missions.

At 7.30 o'clock the New Hampshire Charitable Society held its annual meeting with Mr. Kimball Cole in the chair. The officers elected for the ensuing year are given in their proper place.

The Bible reading given by Rev. O. W. Waldron, at half-past 8 o'clock, "Soul Winning," fairly bristled with suggestive points for Christian workers.

Conference business was resumed at 9 o'clock and prayer was offered by Rev. F. W. Sandford. On motion of Mr. G. S. Holmes a committee, consisting of one from each Quarterly Meeting and Association was appointed by the president to nominate delegates to General Conference, namely: Rev. Franklin Blake, Rev. J. B. Merrill, Rev. J. W. Scribner, Rev. J. C. Osgood, Rev. G. O. Wiggin, Rev. Solomon Cole, Dea. B. F. Parker and Miss L. A. DeMeritte. The president appointed as tellers to count the votes for General Conference delegates, Rev. Lincoln Given, Rev. R. E. Gilkey and Dea. J. H. Greeley.

Rev. Lewis Dexter presented the case of Rev. O. J. Pettigrew, with a request from the New Durham Quarterly Meeting that the Yearly Meeting assume all further responsibility. On motion of Dr. Durgin it was voted that a committee of three be appointed to take charge of our needy ministers and their families. The president appointed for that committee, Rev. D. W. C. Durgin, D. D., Rev. O. W. Waldron and Rev. J. S. Harrington.

Four of the eight corresponding messengers appointed to other bodies attended the same and reported, namely: Rev. J. E. Dame attended the Vermont Yearly Meeting; Rev. J. C. Osgood, the Maine Free Baptist Association; Rev. O. W. Waldron, the Congre-

gational Association ; and the same, instead of Rev. F. K. Chase, appointed, attended the Baptist State Convention. All these bodies were reported as enjoying general prosperity and all engaged in the same grand work of saving and nurturing souls.

Reports from other bodies to this came next in order. Rev. A. Libbey represented the Maine Free Baptist Association. He reported the Association as in a flourishing condition and regarded the consolidation of the three Yearly Meetings into one Association was a prophecy of greater efficiency in the future. The Massachusetts Association was represented by Rev. E. W. Ricker, who reported that body as enjoying general prosperity. Rev. G. C. Waterman reported the Rhode Island Association as being in sympathy with all work that has as its end in view the upbuilding of our common Zion. Rev. J. A. Shaw was received from the Baptist State Convention, who congratulated us on our prosperity and expressed a desire for the continuance of fraternal relations. The Vermont Yearly Meeting was represented by a letter written by Rev. M. C. Henderson.

The committee on the nomination of delegates for the next General Conference reported and the persons recommended were elected. These are given in tabular form elsewhere.

At 10.30, Rev. N. A. Avery presented an address upon the question, "Ought Our Denomination to Contribute Less than \$100,000 for Missions in 1892?" The speaker said the denomination ought to contribute the above amount for several reasons: 1. The cause demands it. 2. The call is urgent. 3. We are able to pay it. 4. We can pay it if we try. 5. We ought to do it.

The Conference sermon by Rev. Charles Sumner Perkins closed the services of the forenoon. The preacher called the consideration of his audience to Scripture recorded in Psalm xlv:16—"Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." Printed elsewhere.

WEDNESDAY AFTERNOON.—At 1.30, there was a service of prayer in the interests of our Foreign Missions, conducted by Mrs. N. A. Avery. This was an interesting and profitable service.

The Conference was opened for routine business at 2 o'clock.

State Agent Pinkham announced that, for rent of tabernacle and other expenses incurred by this session not otherwise provided for, the amount of \$115.00 was needed. This was made up by a collection and subsequent private offerings.

The report of Secretary of the Mission Committee, Rev. J. S. Harrington was read at half-past 2 o'clock. It was adopted and may be found between these covers. Rev. C. L. Pinkham next gave his report as State agent and subsequently as treasurer. These reports were adopted.

The president appointed a committee consisting of Rev. C. L. Pinkham, Rev. E. C. Clarke and Rev. J. C. Osgood, to estimate the amount needed for paying expenses of delegates to General Conference and other current expenses for the next three years. The committee subsequently recommended an apportionment of seven cents per resident member in all the Quarterly Meetings and Associations of the Yearly Meeting. This report was adopted.

On motion of Rev. J. W. Scribner, it was voted that the treasurer keep the records of the State work and the incidental expenses of the Yearly Meeting separately.

Dr. E. L. Carr moved that this body approve of the continuance of the State agency. The question was discussed by Rev. R. L. Howard, Rev. N. A. Avery, Rev. M. A. Quimby, Rev. J. E. Dame and Dr. Carr. The motion prevailed.

It was voted that the churches be urged to continue the payment of twenty-five cents per resident member for the prosecution of the State work during the current year.

WEDNESDAY EVENING.—This time was devoted to the interests of the organized young people of the Yearly Meeting. The services were opened by a half-hour prayer meeting conducted by Rev. J. Phillips. At 8 o'clock exercises of a more literary character began. President F. A. Young spoke of the work and needs of the young people's movement in the State. The "State Congress" consisted of reports from the several societies in the Yearly Meeting. Interesting papers were presented by Miss Annie B. Goodwin of Manchester and Mr. Fred S. Heath of Concord. The theme of the first was, "Can We? Shall we?" of the latter, "A. C. F. Evangelization."

THURSDAY FORENOON.—The services of the last day of the session opened with a 6 o'clock prayer meeting in the interests of "Our Educational Work," conducted by Miss Jessie Waterman, a teacher of New Hampton Institution.

At 8 o'clock, after a service of song and prayer, the president declared that routine business was in order and the committee on resolutions reported and report was adopted. The officers for the ensuing year, nominated by the committee, were elected. List printed elsewhere.

The recommendations of the committee on correspondence were endorsed and the following appointments were made: Corresponding Messenger to the Vermont Yearly Meeting, Rev. J. B. Merrill; to the Maine Free Baptist Association, Rev. W. H. Getchell; to the Rhode Island Association, Rev. Lewis Dexter; to the Congregational Association, Rev. N. A. Avery; to the Massachusetts Association, Rev. J. Burnham Davis; to the Baptist Association, Rev. O. W. Waldron; to the Methodist Episcopal Conference, Rev. C. S. Perkins; to the Christian Association, Rev. J. S. Harrington.

Rev. M. J. Coldren, returned missionary, who was down for an address on the "Higher Education of our India Converts," was unable to be present. He sent a letter asking the Yearly Meeting for \$2,000.00 for the English High School in India, with the request that Rev. F. W. Sandford be accepted as his agent to receive money and pledges. As the result of a brief effort the sum of \$2,250.00 was raised.

At 9.45, the first of a series of Centennial papers was given by Rev. E. H. Prescott; subject, "Yearly Meeting Records." The closing services of the forenoon began at 10.25 by the reading and singing of the Centennial hymn, of which Adalaide Cilley Waldron was the author. This was followed by the Centennial sermon by Prof. Ransom Dunn, D.D., of Hillsdale College. There were many evidences of suppressed emotions on the part of that vast audience as this venerable educator, whose name is a household word among all our Israel, came to the front. He announced Scripture recorded in Jude 3rd as his text: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to

write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." The treatment, the style, the enthusiasm, were characteristic of the man and worthy of the occasion. The holy communion, administered by Revs. J. C. Osgood and W. H. Getchell, fittingly closed the impressive services of the forenoon.

THURSDAY AFTERNOON.—The last regular prayer meeting of the session came off at half-past 1 o'clock. The one prayer of the many petitioners was, "Holy Spirit Baptize Our Denomination." This service was conducted by Rev. A. H. Milliken.

At 2 o'clock the theme was, "The Printing Establishment While in New Hampshire." Miss L. A. DeMeritte was the principal speaker. See address elsewhere. Dr. Dunn added remarks relative to some of the pioneer workers for the Star and the denomination. They have gone to their reward, but they have left their seal indelibly stamped upon our denominational literature.

Rev. F. L. Wiley made remarks explanatory and appreciative respecting the space allowed in the Morning Star in the announcement of the centennial session of the New Hampshire Yearly Meeting. For this act of benevolence, and for other good reasons, he said the circulation of the Star should be largely increased in the State.

Pastor D. I. Quint having sacrificed time, labor and treasure in abundant preparations for the entertainment of this convocation, as a token of appreciation, the congregation made up a purse of \$70.00 which was presented him with appropriate remarks, by the president.

In response to earnest solicitations, Mrs. M. M. H. Hills, eighty-five years young(?), appeared on the platform and was kindly cheered by the audience. This demonstration was followed by a holy silence, in which throbbing hearts and moistened eyes evinced the deep interest awakened by the presence of this saint of the most high God. By a whole denomination, she will be "remembered by what she has done."

"Leading Ministers, Especially of the First Half Century," constituted the theme of a paper by Rev. J. W. Scribner in which a

large number of the fathers had appreciative mention. See it among the addresses.

At 4 o'clock the last centennial paper was presented by Rev. G. L. White, on "Churches and Quarterly Meetings that Have Belonged and Do Belong to the Yearly Meeting." This involved the names of many ministers as well as churches and will be read with interest elsewhere.

THURSDAY EVENING.—The first of the evening was devoted to "Denominational Thanksgiving." This was an interesting service, conducted by Rev. R. L. Howard and participated in by several others. By Scriptures and prayers, by songs and remarks, many reasons were indicated why we should be a grateful people.

The theme for half-past 8 o'clock was "Our Denominational Outlook," with Rev. Dr. Dunn as speaker. The exact words of Dr. Dunn cannot here be reproduced, much less their peculiarly magnetic effect upon the audience. He said in substance, that while failure in connection with all human efforts was possible, success respecting our denominational future seemed morally certain. All evangelical denominations are steadily approaching the doctrinal standards our fathers reared a hundred years ago. Our forces were never more harmonious than *now*. They were never better organized than *now*. They were never better furnished for aggressive work than *now*. These facts, with others, should be taken as a prophecy that God has a future for us that may reach down through many centuries of essential work and glorious achievement.

Appreciative resolutions were passed respecting the efficiency of Yearly Meeting officers and the abundant hospitality of the New Durham people. The doxology was sung by the congregation, President Malvern pronounced the benediction and the first centennial session of the New Hampshire Yearly Meeting was closed.

Respectfully submitted,

E. H. PRESCOTT, *Secretary*.

ADDRESS OF WELCOME.

BY REV. D. I. QUINT.



THE session opened promptly at 2 o'clock, and after a few preliminaries President Malvern introduced our host, Rev. D. I. Quint, pastor of the New Durham church, who spoke substantially as follows :

Dear Brethren and Sisters of the New Hampshire Yearly Meeting: No words of mine can fully express the pleasure it gives us to look into your faces and see you with us. Imagine, if you can, an aged mother, grown weaker by the years that have passed, but whose heart is just as warm and vigorous as ever. She is permitted to call home a part of her numerous family that

has been growing in numbers, strength and power as the century has passed—and more. Behold her holy pride as she looks upon them, and you catch a glimpse of the joy you give us to-day.

We have not a home, beautiful and spacious, into which to invite you. Ours is a plain, old-fashioned country home—not even what it once was. We cannot entertain you as you have again and

again entertained us. Our home is small, but we hope we may be able to show that large hearts live in the old home; and to it, and all of it, we most heartily welcome you all.

Still we believe we have some things in nature that our Father has given us, worthy of the relation we sustain as the mother church. The beauty of our landscape and the grandeur of our scenery can hardly be surpassed. Look to the north and you behold Mount Washington, as he lifts his snow-capped head above the clouds; and southeast you see the restless ocean. To these exhilarating influences we welcome you.

We welcome you to the place where our beloved denomination had its birth, the home of its founder, under God, and the spot where lie his ashes. We welcome you to the late home of the sainted dead, to the graves where Randall, Boody, Berry and Edgerly are waiting the summons to a glorious resurrection.

Once more. To these historic grounds, to this historic church, to our individual homes and to our hearts, WELCOME! And may the divine blessing fall alike upon you and us during this centennial session.



REPORT OF THE MISSION COMMITTEE.

BY REV. J. S. HARRINGTON, SECRETARY.



BOARD OF DIRECTORS AND MEMBERS OF THE NEW HAMPSHIRE YEARLY MEETING:

Dear Brethren:—Your Mission Committee in making their annual report would acknowledge their obligation and gratitude to the great Head of the church. Truly he hath dealt bountifully with his servants. His name shall be mentioned with thanksgiving and his shall be all the honor and glory.

The work of the year was undertaken with the advantage of the experience of the previous year, but without the financial endorsement it then had. The fact that your com-

mittee entered upon the work of the year with little more than a set of well formulated resolutions, has been a source of no little anxiety.

The first step taken was to follow the recommendations of the adopted resolutions, and re-employ Rev. C. L. Pinkham as State

Agent, at a salary of \$1,000.00 and expenses. Bro. Pinkham had prosecuted the work during the year with his accustomed zeal and with results most gratifying. The experience of the previous year has been of special advantage to the work, and justifies your committee in carrying out the wishes of the Yearly Meeting in the continuance of his valuable services.

After getting the business well in hand, three lines of work have engaged the attention of your committee.

1. *The provision of funds.* It was not thought to be the province of the State Agent to traverse the State, present the work and collect money simply as a financial representation of the work. It was deemed that his work was more properly a ministry to the needs of persons, communities and churches, and that he should not neglect this work to serve tables. Your committee, bending under the burdens of previously accepted responsibilities, could not enter the field in person, hence, the work of raising money has been done by appeals through the press, by circular letters and personal correspondence. The results have been gratifying, if not wholly satisfactory. Of these let the report of your treasurer speak.

2. *Appropriations to needy interests.* The amount appropriated to aid churches and pastors has, of necessity, been small. Yet several churches have been aided, either in carrying heavy financial burdens, building houses of worship, or in sustaining pastors. The instrumentality of your committee has been of greatest financial efficiency in coming to aid at opportune times, thus giving courage for much better work on the part of the local church. In doing this work they have operated almost entirely through the State Agent.

3. *General planning and co-operation with the State Agent.* No set of rules can be framed, or line of conduct definitely marked out for the man who is to be at once, the servant of the mission committee and the pastor-in-general of a hundred churches. And yet, at times, he may find the combined wisdom of a carefully chosen committee of special value. There are so many and varied questions and interests claiming his attention, so much to perplex, to absorb time, service and vital force, that he who enters this work

to succeed, must not only be a man of foresight and endurance, but he must have the support and counsel of the Aarons and Hurs. This help the committee have endeavored, in every possible way, to render.

Now, will you please bear with a few suggestions? The efficiency of your committee and agent might be greatly increased if every person concerned would furnish items of information concerning individuals, churches and interests. Both the secretary and agent have sought to have such a state of things come to pass, but have not succeeded. Much that we know about the special wants of the field we have to dig out by the hardest, or, as in some cases, find out through the disaffection of somebody who is grieved because we *don't know everything and can't do all that needs to be done*. If you are to continue the service of a Mission Committee, it is respectfully requested that you don't ask the incoming committee to make brick without straw.

Another suggestion has to do with the equalization of financial burden bearing. To place the responsibility of caring for this important work upon one half or two thirds of the churches, and those not always the strongest churches, is neither fraternal nor just. When we come to a condition of loyalty to such plans as may be matured in a representative council, as to respond generously and systematically, then we may hope for corresponding efficiency in both local and general work.

To this desired end let us combine our prayers and efforts. Let the leaders in church and general work feel that they are largely responsible for the success or failure that may come to us.

May the great Head of the church lead us to devise liberal things and strengthen the hands of all for the highest and most efficient service.

GENERAL VIEW OF NEW DURHAM RIDGE.



"But why should Mount Tabor more sacred appear,
Than this spot where we stand? for the Christ has been here."

Outlook, northeast. On horizon, extreme left, stands the present church edifice, built in 1817. (Also, see page 58.) Near the centre of the right section, the middle building is the Boody House, in which the organic life of the denomination began. (Also, see frontispiece.) Near the horizon, at the extreme right, are two white dots. The one at the left marks the place where Randall's residence stood; the other, the location of his monument. (Also, see page 39.)

OUR SACRED MOUNTAIN.

BY MRS. V. G. RAMSEY.

COULD we stand on the Mount which the Master once trod,
Where He talked with the prophets and angels of God,
Where the three that He loved saw His glorified face,
How sacred and awful to us were the place !

But why should Mount Tabor more sacred appear,
Than this spot where we stand ? for the Christ has been here,
And the loved of the Father hath welcomed the King
Where to-day we have gathered our tribute to bring.

Around are the graves where the sainted ones lie,
And over us bends the blue dome of the sky—
They stood where we stand, they saw as we see
These hills and these valleys that stretch to the sea.

They *are* here ; lo ! time's chariot turns back in its flight !
The graves of the dead disappear from our sight,
And we stand in the midst of those servants of God
Whose feet have made sacred the blossoming sod.

Hark ! that voice !—like the blast of a bugle, it fills
These wild wooded valleys, and loneliest hills ;
Yet 'tis gentle and soft as the notes of a dove,
And it tells the sweet story of freedom and love.

That voice ! has a century passed since it flung
To the wondering church those truths that have rung
In her heart since that day ?—free grace and free will :
They have molded her creeds, and they live with her still.

We honor the brave soul to whom it was given
To scatter these seeds of the kingdom of heaven ;
And the years are his friends, they nourish and hold,
And warm, as the earth does, the germs they enfold.

Though the tree that he planted and watered with tears,
And nurtured with toil, but a sapling appears,
In the garden of God it still grows in its place,
And the sap in its heart is the spirit of grace.

The plant that a century gives but a root
Strikes deep, and the ages must wait for its fruit,
But the sun of the centuries, rising sublime,
Shall quicken its blossoms, and smile on its prime.

"It is good to be here" where in letters of light
The past has recorded its lessons aright !
"It is good to be here" where the history that lies
In the ages to come unfolds to our eyes.

The future!—its germs lie to-day in our hand.
Like our fathers, we plant, and they who shall stand
A hundred years hence in our places, will tell
That the harvest is good if the sowing is well.

By the memories holy that throng on us here,
By the graves of the past, and the hopes that draw near,
By the love of our Lord, by the wants of the world,
Let us work till Christ's banner o'er all is unfurled.



THE FIRST NEW DURHAM CHURCH.



THE first church edifice built in New Durham is located about four miles northeast of the church on the Ridge. (See General View, page 22.) It was erected in 1750 and the above cut shows its present appearance. Here for years Randall preached the gospel of free grace.

RECORDS OF NEW HAMPSHIRE YEARLY MEETING.

1792—1892.

A CENTENNIAL PAPER.

BY REV. E. H. PRESCOTT.



THE records of the New Hampshire Yearly Meeting previous to 1828 were lost soon after that time and have never been found. As early as 1844 the clerk of the Yearly Meeting began a search for the missing records which was continued for many years without avail. When Rev. I. D. Stewart wrote the first volume of our denominational history he made a great effort to find them, but without success. At what time the Yearly Meeting commenced a book of records separate from the New Durham Quarterly Meeting, I find no data.

Stewart's History, page 115, contains this statement: "On the 9th of June, 1792, the old Quarterly Meeting, embracing all the churches, convened at the house of Randall. This organization was no longer called a Quarterly Meeting but assumed the name of Yearly Meeting. The transactions were recorded in the same book previously used, and the meetings continued much the same as before this change, for a time." The loss of the records of the Yearly Meeting, for more than a quarter of a century of its existence, is irreparable, and a cause for much regret.

Including the sessions of the Yearly Meeting held in 1828-1866, covering a period of 38 years, the records are contained in one

volume of 500 pages, giving an average of a little more than thirteen pages for each session. As a general rule the records have been neatly kept. Great credit is due to the different clerks employed, for legibility, conciseness and comprehensiveness. The doings of the annual sessions have been faithfully recorded. The essential details have been transcribed fully enough to give all who may wish to refer to them in the future, a clear idea of the various topics considered.

Several different persons have served as recording secretaries since 1827, a period of sixty-five years. The following is a list of names, with respective terms of service, namely: Rev. Arthur Caverno, four years; Rev. Jesse Meader, three years; Rev. D. P. Cilley, ten years; Rev. I. D. Stewart, seven years; Rev. L. B. Tasker, fifteen years; Rev. P. S. Burbank, six years, and Rev. E. H. Prescott, the present secretary, twenty years.

Thirty different persons have presided over the sixty-six sessions held since 1827. The names of those chosen moderator and the number of times they served will here be mentioned, beginning with 1828: Rev. Samuel Dyer, once; Rev. Thomas Perkins, eleven times; Rev. Joshua Quimby, once; Rev. Elijah Watson, once; Rev. Joseph Harper, four times; Rev. D. P. Cilley, four times; Rev. Simeon Dana, Rev. S. Whitney and Rev. Ebenezer Fisk, once each; Rev. John Sinclair, twice; Rev. Arthur Caverno and Rev. P. S. Burbank, once each; Hosea Quinby, D. D., three times; Rev. Silas Curtis, Rev. D. P. Harriman and John Fullonton, D. D., once each; Rev. C. O. Libbey, three times; Rev. James Rand, once; Rev. I. D. Stewart, eight times; William Burr, Esq., once; D. W. C. Durgin, D. D., three times; Rev. Jonathan Woodman, three times; Hon. B. J. Cole, Rev. H. S. Kimball and Rev. O. T. Moulton, once each; Rev. G. C. Waterman, twice; Rev. H. F. Wood, twice; Rev. R. L. Howard and Rev. E. W. Porter, once each, and Rev. Lewis Malvern, the present incumbent, three times.

As the series of Centennial papers provided for this occasion will cover different phases of our Yearly Meeting history, it shall be my effort to draw from the records such facts as others are not so likely to consider. These may include allusions to some of the soul-

stirring sermons of the fathers and the position of the Yearly Meeting on doctrines, methods of work, moral reform, etc. These, taken together, outline the trend of the body for the last hundred years.

In 1828 the Yearly Meeting was held at Strafford Ridge. There were but three Quarterly Meetings composing it at that time: the New Durham, the Sandwich and the Weare. The two first reported additions of nearly four hundred members to the several churches during the year and nearly all the letters reported extensive revivals. After the routine business was completed the record says: "A meeting of worship was commenced and many exhortations were delivered in a manner peculiarly calculated to revive the people of God, to convict the sinner and to honor the cause. Then Elder Ephraim Stinchfield preached a searching sermon from Isaiah xxxiii: 13, 'Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.' On Sunday the meeting was held in the grove, where Elders Hezekiah Buzzell and Henry Hobbs preached powerful sermons. After these, there were witnesses for the Lord, not a few."

The 1829 session was held in New Hampton, and after the business meeting closed on Saturday the people repaired to the grove, where a discourse was delivered by Elder Arthur Caverno, from Matt. xvi: 26, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" This sermon had a powerful effect on the congregation. On the Sabbath the congregation was very large and the word was preached with great power by Rev. Elias Hutchins, from Matt. iii: 2, "Repent ye: for the kingdom of heaven is at hand." This was followed by another sermon, the same forenoon, by Rev. Samuel Robbins from James iv: 8, "Draw nigh to God, and he will draw nigh to you." In the afternoon Elder John Buzzell preached from Solomon's Song vi: 10, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun and terrible as an army with banners?" At the close of this sermon an invitation was given for the anxious to come forward; several came and fell on their knees crying for mercy. The increase in the Yearly Meeting this year was upwards of 300 communicants.

The session in 1830 was held in Sandwich. To show how the fathers managed their financial affairs, I quote from the records: "Voted, that each Quarterly Meeting be requested to adopt measures to procure means to defray the expenses of their delegates to General Conference. Voted, that a collection be taken at the close of this meeting for the clerk of the Yearly Meeting as a compensation for his services in keeping the records. Amount of collection, \$4.21." On the Sabbath, the multitude that assembled was so large that the meeting-house could not hold the people. The Methodists offered the use of their house which was accepted and both houses were filled. In one house, Elder Jonathan Woodman preached from Heb. ii: 9, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." In the afternoon Rev. Arthur Caverno preached from Luke xvi: 30, "And he said, nay, father Abraham: but if one went unto them from the dead, they will repent." There were three discourses preached at the other house. One in the forenoon by Rev. Enoch Place, from John iii: 14, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." In the afternoon Rev. Henry Hobbs preached from Is. lv: 4, "Behold, I have given him for a witness to the people, a leader and commander to the people; and Rev. John Buzzell preached from Eph. iv: 3, "Endeavoring to keep the unity of the Spirit in the bond of peace."

Mention has been made of the number of sermons preached in one day to show that the fathers found time for preaching at the yearly sessions. Their texts have been given to show the practical themes with which they dealt. The plans of some of their sermons are spread upon the records. These evince a remarkable naturalness in the treatment of their themes. "They studied to show themselves approved unto God, workmen that needed not to be ashamed, rightly dividing the word of truth." Their style of preaching was simple, direct and pungent. Filled as they were with the Spirit from on high, when they preached, they aimed at a mark, hit it, and immediate results followed.

In 1831 the session was held at Lisbon. Elders Plum, Marks, Caverno, Place and others preached the Lord's gospel with great power. On one occasion, in response to an invitation to rise for prayers, 'nearly the whole congregation stood on their feet and all were moved to tears.' Another refreshing from on high was enjoyed in connection with the next session, at Andover.

In 1833 the Yearly Meeting was held at Gilford. In addition to the usual services, Rev. Amos Sutton, a General Baptist missionary from India, was present. He illustrated a rousing address on the condition of the heathen there by exhibiting idols of worship and implements of torture. At the close, a collection of more than \$100 was taken for Foreign Missions. The next session was held at New Hampton. There was manifested a very deep interest in the cause of temperance, Sabbath schools, education and missions. A collection was taken of \$50 for Foreign Missions.

From 1835 till the proclamation of emancipation, the strongest resolutions that could be formulated against slavery have been passed, spread upon the records and published in the Morning Star. The same may be said of temperance, missions and Sunday schools, only these subjects are passed upon till the present, and will be till the end is reached. In harmony with the development of our national history, resolutions were passed, deploring the assassination of President Lincoln, rejoicing over the suppression of the rebellion and calling our people to missionary work among the freedmen.

By an act of the New Hampshire Legislature, passed at its June session in 1887, the Yearly Meeting was incorporated. In 1888 it thoroughly reorganized under a new constitution, by the provisions of which its executive power has been greatly increased. Potentially, through its Board of Directors, the Yearly Meeting is in continuous session.

One of the efficient agencies in bringing about an easy and graceful transition from the old order of things to the new, was the quarterly issue, by the Board, of a four column, eight page paper, called "The Messenger." It had a large circulation among our New Hampshire churches, and as its editorial work was done gratuitously, its profits, \$279.14, went into the Yearly Meeting treasury. Like

John the Baptist, it did a good work, a short work and knew when to retire.

The Board of Directors has greatly increased its power for good through its State Agent, Rev. C. L. Pinkham, whom it appoints and sustains in the field. In the supply of vacant churches, in the happy settlement of pastors, in the strengthening of our weak interests, in the organizing of new churches, in the stimulus given to all our benevolences, the usefulness of this agency to the Yearly Meeting is not likely to be over estimated.

It has been the purpose of the New Hampshire Yearly Meeting to keep abreast of the aggressive movements of the age, in morals, education, benevolence and religion. Its books are a well kept record of a goodly heritage.



THE PRINTING ESTABLISHMENT WHILE IN NEW HAMPSHIRE.

A CENTENNIAL PAPER.

BY MISS LAURA A. DEMERITTE.



UNDER the name of the "Freewill Baptist Printing Establishment," the present "Morning Star Publishing House," of Boston, was founded in New Hampshire, and by that name it was known for almost forty years. Like most things of real merit, the Printing Establishment had very small beginnings, nine men being its early promoters. It was cradled in Limerick, Maine, under the name of the "Book Concern," and it issued the first number of the Morning Star, January 11, 1826.

The fathers in the Freewill Baptist denomination had made other attempts to establish some method of communication with the entire body, but they had proved unsuccessful. "The Religious Magazine" was published several years, "The Religious Informer" and "The Freewill Baptist Magazine" followed, but were of short duration. Even "The Morning Star," an unpretentious little sheet, only about one-quarter the size of the present Star, met with much opposition for fear it would stimulate a false ambition or be a money-making speculation. The price of the paper was \$2.02 per year, including postage. The

postage at that time was a large item, fifty-two cents a year within the State, and seventy-eight cents if carried out of the State over one hundred miles.

In 1827, at the General Conference held in Tunbridge, Vermont, the paper was offered to the denomination, but declined. In 1830 it was enlarged and in 1832 again offered to the General Conference and purchased for \$3,700.00. The General Conference had supervision of the work, disposed of surplus funds and nominated the trustees, but could change only three of them at a time.

In 1833 the Establishment was moved to Dover, New Hampshire. The removal was a necessity because of the location of Limerick. It was an inland town visited by only two mails per week. In 1835 the property was transferred to a Board of Trustees, known later as the Board of Corporators. This property was then valued at \$10,246.60, with a debt of over \$6,000.00. The Board had no working capital, no credit, no experience in such work and only a small denomination, partly organized as a constituency.

At once special efforts were made to secure subscribers. For this purpose traveling agents were appointed. Books, such as was supposed were needed by the denomination were published and circulated. The kind of services given to the Establishment in those days meant hard work and poor pay. But, as the saying is, "it paid," for, in 1843, the Establishment was free from debt and had an office of its own. Some here remember well the old Morning Star office in Dover, on Washington street. The Printing Establishment occupied the first floor and the Washington street church, the second, being owned conjointly. I remember well the front office with its high desk; the middle office, poorly lighted, where Burr toiled early and late; the rear room, with the old Adams press, on which the Star was printed; and still another where the compositors did their work.

In 1845 The Myrtle was issued, and at this time the establishment began to make appropriations to benevolent objects. For many years, several hundred dollars were annually donated to the Home and Foreign Missions and to the Education Society. In 1847 an act of incorporation was obtained. In 1864 the Star was

again enlarged. In 1867 the Printing Establishment bought that part of the property owned by the church and remodeled it for a Publishing House, with stores in the front of the lower story and a hall in the third. Many here have visited those sunny offices in the second story. These were the editor's rooms, where lived Day, Mosher and Bickford; assisted by Smith, now in the Lewiston Journal office, Jordon, the present associate editor of the Star and Miss Perkins, the present editor of the children's papers. On the opposite side of the hall was the agent's room, made sacred by the presence of Burlingame, Stewart and Mrs. Smith. Besides these, one room was for many years occupied by Rev. C. O. Libby, treasurer of our benevolent societies. Having spent the business hours of nearly twelve years in this office, everything in connection with it is as familiar to me as my own home. Should you go there now, you would find a part of those rooms occupied by the Young Men's Christian Association; still, the soul of the past lives in them. At the time that the building was re-modeled the Star was a third time enlarged.

In 1870 the Establishment united with D. Lothrop & Co. in publishing Sunday school books, issuing over forty volumes. For various reasons, after a few years the arrangement was abandoned. In 1873 The Little Star, since changed to the Dayspring, was issued, and in 1881 the Sunday-school Quarterlies were introduced.

The Establishment was removed to Boston in 1885. At that time the net valuation of the property was \$72,581.43; and this, it must be remembered, was after thousands of dollars had been appropriated to the starting of other papers and thousands more devoted to benevolent work.

General Conference, in 1831, took initiatory steps for establishing a Book Department. An agent and publishing committee were appointed. The agent was to publish such books as the committee should deem suitable to denominational needs. He was to be responsible for expenses incurred, without the provision of any capital, while all profits were the property of the General Conference. Rev. David Marks took upon himself this self-sacrificing responsibility. During the first year an edition of the Christian

Melody, 2,000 copies of the Minutes of General Conference, 5,000 copies of the Freewill Baptist Register, 2,000 copies of a pamphlet on the Character of Christ and 1,000 copies of a pamphlet on Temperance were issued. These incurred an expense of \$4,000.00, which must be met before the money could be realized by the sale of books. Mr. Marks was at his "wit's end" to find a way of meeting the need.

One day, after committing the matter to God in prayer, he called to mind a bit of personal history respecting a man in a Boston bank, by the name of J. K. Simpson. In his early days he had been a Freewill Baptist. While yet a lad, almost penniless, he went to Boston. He then promised the Lord if he would prosper him, he would devote a certain part of his income to benevolence, and he was now wealthy. Mr. Marks, thinking he might possibly aid in this extremity, sought an interview and explained to him the situation. Mr. Simpson kindly replied, "I will assist you by making your note bankable for whatever sums you may need, then they will answer all the purposes of money." He did so to the amount of \$8,000.00. In 1835 Mr. Marks resigned the agency of the Book Department. Later it came under the control of the Printing Establishment with the same agent and general committee as the Morning Star, who have ever since published our denominational literature.

After the severe struggles of the early days the Printing Establishment had a very sunny life for many years. I suspect the first great trial of the corporators came when General Conference ordered a division of funds for the purpose of starting other papers. One can readily conceive that men whose policy and hard, self-sacrificing work had brought success to the Establishment, and money too, would be slow to see that another paper, with divided interests, could be a benefit. On the other hand, the managers of the Christian Freeman, started in the interest of western Free Baptists, claimed that, as the West had patronized the Star and helped to accumulate its funds, rightfully a part belonged to them. A plan was carried out which divided the funds between the Star, the Christian Freeman in Chicago and a paper to be established in New

York. A Board of Managers was appointed for each paper. The Christian Freeman received \$12,000.00 and, conditionally, the New York paper, \$10,000.00. At this time Conference relinquished further control of the funds of the Establishment. Since then the Establishment has been managed by the Board of Corporators, who fill vacancies and disburse funds.

The Freeman spent its money and became extinct. To avoid a third paper the corporators of the Printing Establishment made an effort to remove the Star to New York. But, for some reason, the effort did not succeed. In 1870, however, a financial and editorial office was opened in New York and occupied by Rev. G. H. Ball, D. D. At the end of one year it was discontinued. The following year Dr. Ball started the Baptist Union, but Conference not being satisfied that the conditions, on which aid to New York was promised, had been met, the appropriation was not paid. In 1876 the subscription list of the Baptist Union was transferred to the Printing Establishment, and the Baptist Union discontinued. These two movements cost the Establishment more than \$18,000.00. There was an honest difference of opinion, but how far the golden mean was secured each must judge for himself.

One other chapter in the history of the Establishment is full of differing views and honest purpose, on the part of all, to do what was right. In 1871, fourteen years before the removal of the Star to Boston, Dr. Day, in his annual report as editor, referred to the subject, which resulted in the appointment of a committee of investigation, consisting of Cyrus Latham, Esq., Revs. Ebenenzer Knowlton, L. B. Tasker, J. L. Sinclair and Dexter Waterman. In 1872 the committee reported the advantages of removal and the matter was referred to a special committee. This committee reported that removal from Dover to Boston was desirable but its practicability doubtful. In 1873 a special meeting of the corporators was called to consider removal, and their last committee made a statement of comparative expenses. It was then voted to remove at the earliest possible time. Dr. Day was a leading spirit in this enterprise and opened a temporary office in Boston the following year, January, 1874, with little doubt probably that the Establishment was enter-

ing upon a new era of progress. The plan then was to remove the entire Establishment in April. But, before that time, Dr. Day was so seriously ill that immediate removal was given up, and his death, the last of May, put it off indefinitely.

Again in 1882 removal was discussed, and in 1883 it was voted to remove to Shawmut Avenue, the present location. In 1885 the Star took possession of its new quarters, and soon the building in Dover was sold to the Odd Fellows. But the Freewill Baptist Printing Establishment lives in all our memories. Its good deeds will never be forgotten, nor will the people who cared for it. I wish I could do them justice, but that would be impossible.

The nine original publishers of the Morning Star were John Buzzell, Samuel Burbank, Elias Libby, Andrew Hobson, Joseph Hobson, Mark Hill, W. M. Danielson, Henry Hobbs and Jonathan Woodman. Of these men, Mr. Woodman says: "I was never associated with men of sterner stuff, higher minds, larger souls or more feeling hearts than those who established the Star." When we weigh the opposition they had to meet, we realize how strong must have been their conviction of the actual need of a denominational paper. Revs. John Buzzell and Samuel Burbank were the first editors. They were followed by Samuel Beede. Samuel Burbank was the first financial agent. Rev. David Marks, an indefatigable worker, had charge of the Book Department. These were followed by the one who, as editor and agent, was the presiding genius of the Star office for over thirty years, William Burr. He came to the office from the Boston Traveller. Probably no one man ever gave *so much of himself* to the Establishment as did Mr. Burr. Besides being editor and agent, he was treasurer of the missionary societies. He was assisted in his editorial work by such men as Marks, Burbank and Butler. Rev. J. M. Brewster was junior editor a short time before the death of Burr. Dr. Day then became editor and L. R. Burlingame agent. These were followed respectively by Hon. G. F. Mosher, L. L. D., now president of Hillsdale College and Secretary of General Conference, and Rev. I. D. Stewart. Mr. Stewart was a corporator and agent for many years, resigning on the eve of the Star's departure to Boston. His sterling integrity, good judgment and conservative management are known to the denomination.

Mr. Mosher was followed by Rev. C. A. Bickford, who was editor in Dover three years and still holds the chair. The *Little Star*, *Myrtle* and Sunday-school quarterlies have always been under the financial control of the agent, but the editorial work has been done in different ways. Rev. Elias Hutchins was one of the early editors of the *Myrtle*, and later, Rev. J. M. Bailey, D. D. Mrs. Frances Stewart Mosher was also editor of the *Myrtle* and *Little Star*, and was followed by Mr. Edwin Smith. At one time Rev. G. C. Waterman edited the denominational Sunday school helps. For the last several years Miss S. A. Perkins has been the efficient editor of a series of bright papers for our children, youth and young people.

Probably no one man has been corporator of the printing Establishment so many years as the Rev. Silas Curtis. He was a member of the publishing committee when Marks was agent. He was put on the Board of Trustees in 1835 and continued in this office till the *Star* was removed to Boston. After the death of Mr. Burr he served as temporary agent for a while and was auditor for many years. I invited him to send some reminiscences for use in this meeting, or better, be present in person. In his reply he said: "It is very difficult for me to do any writing or reading. I do not expect to attend the Centennial of our Yearly Meeting at New Durham. I wish I could. I am still a *Freewill Baptist*, and as Elder John Stevens used to say, 'in fast colors.'"

This sketch would not be complete without reference to the attitude of the *Star* regarding some public questions. It took an uncompromising position against slavery, even when it stood almost alone. This aroused great opposition. Subscribers were disaffected and orders for the discontinuance of the paper were daily received. Politicians and the press generally denounced its position. Timid brethren advised neutrality, and the New Hampshire Legislature, when petitioned, refused to grant the trustees an act of incorporation. Concerning the rejection of this petition, I am indebted to Mrs. M. M. H. Hills for the following choice bit from the *Dover Gazette*:

"It is a fact better known to the readers of the *Morning Star*—the *Freewill Baptist* paper published in this village—than it is to a great majority of the citi-

zens of New Hampshire, that the conductors of that paper have dipped deeply into the troubled waters of abolitionism, and have, for the last month, not a little polluted their columns by an advocacy of its very incendiary doctrines. They have, during the last week, received a most decided rebuke for their conduct. A bill had been introduced into the House of Representatives to incorporate the Trustees of the Freewill Baptist Printing Establishment and Book Concern, which was very securely progressing through the customary stages, when it was mentioned among the members that this Establishment had become a vehicle of abolitionism. This produced an instant inquiry into the truth of the suggestion; and the result was that the bill, although zealously advocated by the ablest of the Federal members, was, on Wednesday, refused a third reading by a large majority."

But, amidst all this opposition, the General Conference stood by the Star and the ministers, with few exceptions, worked heartily for it. Nor has the Star ever failed in its loyalty to temperance and missions.

Its going from us was a cause of grief, because we do not like to part with tried and true friends; but its removal to another and larger place, with better opportunities for service, was a necessity. The Printing Establishment belongs to the Free Baptist denomination, and wherever it is, or whatever its name, we, as a part of the denomination, will be loyal to it.



LEADING MINISTERS, ESPECIALLY IN THE FIRST HALF CENTURY.

CENTENNIAL PAPER.

BY REV. JOHN W. SCRIBNER.



HOW to plan biographical sketches of our most eminent ministers for a paper limited to one hour for delivery is a difficult task. This might be done by selecting a few choice names—names that are household words, not only in New Hampshire, but throughout our entire denomination, but that would leave out many a name worthy of mention on this centennial occasion. The first thought was to make no mention of any now living, however worthy their record, but later reflection reversed this purpose. There seems no reason why one should die in order to have a place in these commemorative services.

After most careful consideration it was found that a large number of worthy names must be omitted altogether or receive only the briefest mention. A few whose record for a time was brilliant are omitted because of defects of character. If any named are thus faulty, they are mentioned through ignorance or because they became overcomers.

Great pains have been taken to make every statement accurate, but with no claim to perfection. The names, with one or two exceptions, are arranged according to date of birth. None have a place in this paper who were born later than 1822, thirty years after the organization of this Yearly Meeting.

BENJAMIN RANDALL was born in New Castle, N. H., February 7, 1749. In childhood he was of a serious mind and began to pray at the age of five. His conversion, however, did not take place till he was twenty-one. Previous to this his religion was one of form, which did not exclude objectionable pleasures or conformity to the world. The immediate cause of his conversion was the preaching and death of Whitefield.

In November, 1772, he united with the Congregational church, but after a membership of about two and a half years he withdrew from it. By the study of the word of God he became convinced that sprinkling was not baptism and was immersed in Berwick, Me., August 14, 1776. It seems that he then and there united with the Baptist church. Baptist ministers had long made a deep impression on his mind on account of their humble appearance, their temperance principles, their loyalty to Christ and the Scriptures. About this time Randall began to preach. He evidently did not at first intend to be a preacher. He commenced by reading the sermons of others, but soon began to expound the Scriptures and it was said, "Randall is preaching."

In March, 1778 he moved to New Durham, at the earnest request of that people. An event soon took place that caused a second denominational change. Randall had not troubled himself concerning the doctrine of election. When summoned by a Baptist minister to state why he did not preach election, his laconic answer

was, "Because I do not believe it." From that time he began to study the Scriptures on this point, and the more he studied the more he was convinced that the doctrine was wrong.

In July 1779 Randall was called upon in a public assembly, held at Gilmanton, to answer for the position he had taken, and afterward, at Madbury. The result was that this same year several churches separated themselves from the Baptist order. One of these was the Barrington church of which Randall became a member in 1780. The next month, April 5th, he was publicly ordained to the work of an evangelist. Two months later he wrote the articles of faith and covenant for the New Durham church, which was organized June 30, 1780, one hundred and twelve years ago this very month. This became the first church, the mother church of the new denomination. Thus Randall became the earthly head and founder of what was then generally called the Connection, but afterward the Freewill Baptist denomination.

Although Randall had great peace of soul in having at last a church after his own heart, yet his trials were great because he could not explain those passages of Scripture thrust upon him by his opponents to prove the doctrine of election. This brings us to that memorable scene in the cornfield, to the rock on which he sat when he took the matter to God for settlement, and when he was "sifted, stripped and sanctified." Then the Word of God was opened for him from Genesis to Revelation; he saw the Scriptures as a consistent whole, and the trial about these difficult passages disappeared forever.

Randall was an indefatigable worker. He traveled in every direction, holding revival meetings and organizing churches. He made an annual visit to most of the churches in New Hampshire and Maine, and made pilgrimages into Vermont and Massachusetts.

This godly man, so faithful and abundant in good works, lived to see his sixtieth year, dying October 22, 1808. He lived to see nearly ninety churches organized, with a membership of about three thousand. It is generally recognized by those who knew the circumstances, that the forming of a new denomination was necessary, and that the effect on other denominations was salutary. Surely

no one did a better work or deserves a higher name in the time, and section of country in which he lived, than Benjamin Randall.

DAVID KNOWLTON was converted at the age of thirty-nine, was one of the original members of the Pittsfield church, and was ordained in 1795 at the age of fifty-four. He was greatly beloved by Randall, was a good preacher and was successful in revival work. As he had two sons and a grandson who were Freewill Baptist ministers, the Knowlton family occupy a high place in our early history. David Knowlton lived seventy-four years.

WINTHROP YOUNG. In early life Young was a teacher. He was ordained at the age of forty-three and was pastor of the Canterbury church thirty-five years. He was remarkable for his deep piety and pointed preaching. Under God he was the chief instrument in that wonderful work of grace in New Hampton, that gave birth to the church there and also gave Dana and Perkins to our ministry. He died January 6, 1832, aged seventy-nine years.

RICHARD MARTIN was ordained a Baptist minister, though always a believer in free salvation. He and his church, with one hundred and forty members, in Gilford, were received into the New Durham Quarterly Meeting in 1800. Thus Martin became associated with Randall. His church grew till it reached a membership of three hundred, and had a salutary influence in the interests of Freewill Baptist doctrines over surrounding towns.

JOSEPH QUINBY moved from Weare to Sandwich about 1790. He was a Baptist minister of Freewill Baptist faith. He and Jewell preached in the same church, to the same people, the former setting forth free salvation and the latter election. Thomas Colby, the father of John, took a decided stand for Quinby and the congregation gradually fell into line. Both the church and pastor Quinby were received into the New Durham Quarterly Meeting in 1801. Quinby continued for life the pastor of this church and was gathered to his fathers in 1825, having completed a ministry of thirty-five years.

AARON BUZZELL was a native of Barrington, was converted at the age of thirty-five and was ordained in 1798. For a time he was an evangelist, but after consultation with this Yearly Meeting he settled in Strafford, Vermont, where he was pastor for thirty-seven years. He was a powerful preacher, helped organize many churches and baptized more than one thousand persons. He died in 1854, nearly ninety years of age.

TIMOTHY MORSE was born in Newbury, Mass., converted at the age of twenty three and united with a Baptist church. In moving to Bradford, this state, he became a Freewill Baptist and was ordained in 1805. He was a successful itinerant, laboring in New Hampshire, Vermont and Rhode Island. He was characterized for his "devotion, energy, perseverance, insight and originality." He baptized more than five hundred persons, was a member of General Conference, of the New Hampshire Legislature, and died in 1832, aged sixty-seven years.

JOSHUA QUIMBY was converted at the age of twenty, united with the Baptist church and moved from Weare to Lisbon in 1796. He was ordained in 1800 and eleven years later, being dissatisfied with the doctrines of his own church, he, with several others, united with the Freewill Baptists. A church was formed with Quimby as pastor, which became a great power for good in northern New Hampshire. Quimby was a man of excellent judgment and a faithful minister. He was moderator of the Yearly Meeting and four times a member of General Conference. He died in 1844, aged seventy-eight years.

JOHN BUZZELL. In Bennington, September 16, 1766, Buzzell was born. He was converted at the age of twenty-four and ordained two years later, Randall preaching the sermon before two thousand people. Buzzell early became a leader in the rising denomination. He was a traveling preacher till 1798, when he became pastor of the Parsonsfield church. As a preacher he was argumentative, strong and clear. He preached the funeral sermon of Randall and wrote his biography. If Randall had a successor it was John

Buzzell. During the testing and sifting time that followed the death of Randall he stood like a rock for the old landmarks, and more than any other one prevented our denomination from drifting away from foundation principles.

Buzzell compiled and published our first hymn book, was the editor of our first periodical literature and was the prime mover, if not the founder, of our first denominational school, Parsonsfield Seminary. He helped establish the Morning Star and was for a while its editor. He helped organize the Foreign Mission Society and was its first president, serving fourteen years. During his ministerial life the denomination which he helped to establish grew from twenty churches to more than twelve hundred; from eight or ten ministers to over twelve hundred, and from a membership of about four hundred to more than sixty thousand. His Parsonsfield pastorate, which was severed by death, was of sixty-five years duration. John Buzzell died in 1863, at the age of ninety-six years.

DANIEL QUIMBY was a native of Weare and was converted at the age of thirteen. He was very powerful in prayer. Once he prayed nearly all night for a revival and thirty souls were soon saved as a result. He was very helpful to Jonathan Woodman "in directing him into the gospel ministry when in great distress of mind as to duty." He was called a father to young ministers, for the encouragement he gave them. Quimby was an industrious and successful minister. He died in 1850, aged seventy-six years.

SIMEON DANA was born in Lebanon, New Hampshire, in 1776, and moved to New Hampton at the age of twenty-two. He was then irreligious and was ready to teach a district school, singing or dancing; but in the great revival there he was converted, became a minister and was ordained in 1802. He preached in New Hampton and adjacent towns for more than fifty years. He was a physician and a good one, but it is said that his prayers were more helpful to his patients than his medicine. For thirteen years he was clerk of the Sandwich Quarterly Meeting and twice a member of General Conference. He died at seventy-six years of age.

SAMUEL WHITNEY. Gorham, Me., was the place of Whitney's nativity, having been born in 1777, converted in 1803 and ordained in 1807. As a preacher he was a bold and fearless defender of the truth and his ministrations were greatly blessed to the church. He was an excellent business manager, lecturer of the Anti-slavery Society, three times a member of the General Conference and twice moderator of the same, was a member of both branches of the Legislature in Maine, member of the governor's council and candidate for Congress. He was president of both our Education Society and Home Mission Society. He died in the eighty-third year of his age.

SAMUEL B. DYER was born in Newmarket, New Hampshire, March 28, 1779. He was converted at the age of fifteen, baptised by Randall, and ordained in 1804. His pastorates were in Loudon, Nottingham and Deerfield. From each of these towns he was sent to the House of Representatives. He was also State Senator, member of General Conference three times, and moderator of the same once. Dyer was an excellent man, an able and useful minister and lived sixty-seven years.

DAVID KNOWLTON, JR. Pittsfield, New Hampshire, was the place of Knowlton's nativity. He was born in 1780, converted at the age of eighteen and ordained in 1803. His entire ministry was only three years in length, but these years were wholly and devoutly given to the work. Few ministers have been more loved than was he. On March 11, 1808, he died. Buzzell preached his funeral sermon, and a thousand persons were said to have followed in procession to his grave.

PETER CLARK was born in Gilmanton, October 8, 1781, converted at the age of seventeen and ordained in 1810. He had an extensive knowledge of the Scriptures and made this knowledge serve him to good purpose in religious discussions. He was noted for quick repartee and sarcastic expressions. While these never failed to punish his opponents they sometimes grieved his friends.

His entire ministry of fifty-five years was in his native town. He lived eighty-four years.

EBENEZER KNOWLTON. The subject of this sketch was born in Pittsfield, New Hampshire, in 1782. He was converted at the age of seventeen and ordained in 1805. He succeeded his father as pastor of the Pittsfield church. He was a preacher of great power and "souls were touched and melted by the words he spoke." In 1828 he moved to Montville, Maine, and died in 1841, having lived fifty-nine years.

Perhaps his son Ebenezer should not be mentioned in this paper. He was born in Pittsfield, but his useful life, after twelve years of age, was spent in Maine. No part of his excellent record on the temperance question, anti-slavery reform, educational work, or the part he acted in General Conference or Congress belongs to this Yearly Meeting. His name is mentioned here to make some record of the Knowlton family to the third generation.

THOMAS PERKINS. This devout Christian and ab'e minister was born in Haverhill, Mass., February 22, 1783, converted in New Hampton at the age of seventeen and ordained in 1816. He was a pillar in the Sandwich Quarterly Meeting and was not often absent from its sessions for sixty-five years. New Hampton honored him by selecting him seventeen times on its board of selectmen and eleven times to the Legislature. Had he consented, he might have been a candidate for governor. He must have excelled as a presiding officer, for he was moderator of the Sandwich Quarterly Meeting thirty-six times and of the Yearly Meeting at least eleven times. No other person ever reached these numbers, either in Quarterly Meeting or Yearly Meeting. He was president of the Home Mission Society, the Education Society and a corporator of the Printing Establishment. He was a strong man physically, mentally and morally. He was an excellent counsellor, mighty in the Scriptures and an able preacher. He died in 1863, aged eighty-three years.

• **ENOCH PLACE.** On the 13th day of July, 1786, Enoch Place was born in Rochester, New Hampshire. He was converted at the age

of twenty-one years, began preaching the same year and was ordained in 1813. His ministry was fifty-seven years long. He began a pastorate in Strafford in 1824, which was not discontinued till his death, forty-one years later. When warmed up with his subject he was a preacher of great strength. He was one of the founders of Strafford Academy, was president of the Home Mission Society, a member of General Conference five times and moderator of the same once. He was trustee and corporator of the Printing Establishment for twenty-nine years. In the seventy-ninth year of his life he was called from labor to reward.

JOSEPH M. HARPER. Limerick, Maine, was the birth-place of Dr. Harper, and the time of that event was June 21, 1787. He began to practice medicine in Canterbury in 1810. He was converted the same year and was ordained in 1838, at the age of fifty years. He was a member of both branches of the state Legislature, president of the Senate, acting governor for several months and member of Congress four years. He was a member of General Conference three times, president of the Home Mission Society and trustee and corporator of the Printing Establishment for thirty-two years. He was an able business manager, a wise counsellor and a humble minister.

JOHN COLBY. The subject of this sketch was born in Sandwich, December 9, 1787. He moved to Vermont at the age of fifteen years, was converted at eighteen and ordained in 1809. After he began to preach he was troubled with a fear that he had mistaken his calling and said, in his agony of soul, that he had rather die than to preach. But full consecration soon came and Colby became one of our greatest evangelists. He had a delicate constitution with tendencies to consumption, yet the last eight years of his life were literally packed with service.

His evangelistic labors were mostly in New England, though he extended his preaching tours into New York, Pennsylvania, Ohio and New Brunswick. He labored more than a year among the churches of this Yearly Meeting, with marked results. Colby held

from six to twelve meetings a week—held them day and night, and sometimes all night. He was an able and soul-stirring preacher, had great insight into character, possessing at times a prophetic gift. He died in 1817, less than thirty years of age.

DUDLEY PETTINGILL was born in Sandwich, in 1787 and was probably ordained in 1817, at the age of thirty. He was an evangelist in the Sandwich Quarterly Meeting for two years, "to set in order the things that were wanting." He reported that in this work he enjoyed the blessing of God and that the brethren contributed liberally to his temporal wants. His evangelistic efforts extended to the middle and western states with good success. He was a member of the Legislature and twice a member of General Conference. He lived sixty-three years.

JOHN CHANEY. The subject of this sketch was a native of Farmington, Maine, and died while on a visit to his daughter in Somerville, Mass., March 30, 1883, nearly ninety years of age. He was converted at the age of sixteen and ordained when thirty-seven. He was a pioneer in the great reform movements of his times. In 1826 he took a bold stand for temperance. He had never seen a temperance pledge, but drew one up himself. While a member of this Yearly Meeting an attempt was made to mob him for his activity against the liquor traffic. In 1834, Chaney presented, and Silas Curtis went forty miles to defend, the first anti-slavery resolutions ever known to have been introduced in Maine. The plan for organizing the Education Society took shape in his study. He was a member of several successive General Conferences, two of them from this Yearly Meeting.

JONATHAN WOODMAN was one of the pioneers and pillars of our denomination. He was born in Wheelock, Vermont, March 27, 1798 and began to preach at the age of eighteen. That same year he walked from Vermont to Parsonsfield, Maine, to attend the Yearly Meeting. During the session he preached a sermon from the effects of which a hundred souls were saved. He was soon

after ordained in New Hampshire. He was an able preacher, was **g**ifted in prayer and his life was characterized for devout piety.

Woodman was vitally connected with all our benevolent enterprises. He helped establish The Morning Star, suggested its name and was a proprietor or corporator of the Printing Establishment for forty years. He was president of the Anti-slavery Society, of the Home Mission Society and the Foreign Mission Society. Of the eleven times that he was a member of General Conference, he represented this Yearly Meeting twice and was twice moderator. The General Conference sent him as a visiting messenger to the General Baptists in England, where he spent several months. He was seventy years in the ministry, active to the last and died at ninety years of age.

ARTHUR CAVERNO was born in Strafford, April 6, 1801, converted at the age of seventeen, began to preach at nineteen and was ordained at twenty-two. He was the first Freewill Baptist minister who received a stipulated salary. This was probably in 1828. Through articles in The Morning Star and otherwise, he probably did more than any other to lift our ministry from ecclesiastical beggary to financial respectability. He took a bold position in the interests of temperance and some of our first denominational publications on that subject were from his pen. He was a great preacher on special occasions, was clerk and president of several of our benevolent societies and was three times member of General Conference. He lived seventy-five years.

ELIAS HUTCHENS. This devout servant of God was essentially associated with all our denominational enterprises. He was born in New Portland, Maine, June 5, 1801, converted at the age of seventeen and was ordained at twenty-three. He labored as an evangelist in several states but the last twenty-one years of his life he spent in this Yearly Meeting. He took a deep interest in our India mission and was for eighteen years its corresponding secretary. He was trustee and corporator of the Printing Establishment for thirty-five years, and several times member of General Conference.

He combined deep piety, child-like humility and venerable dignity — —
He died, greatly beloved, in 1859, aged fifty-eight years.

EBENEZER FISK was born in Boscawen, but his home was in New Hampton for about seventy-five years. He was converted at the age of twenty and ordained eight years later. He had great natural ability, good judgment and was a forceful preacher. He did not drift with the popular tide but helped make public opinion on all right lines. He publicly committed himself on the side of total abstinence long before there was a total abstinence society in all the land. He opposed slavery and secret societies. He was a member of the Legislature five times, of General Conference, and held many positions of trust. His ministry in the Sandwich Quarterly Meeting exceeded that of any other, being fifty-one years. He died in 1890, aged eighty-eight years.

SILAS CURTIS. The place of his birth was Auburn, Maine, and the time, February 27, 1804. He was converted at the age of sixteen and began to preach at twenty-three. His home has been in this Yearly Meeting for forty years. He was a revivalist and has baptized eight hundred persons. He has been a member of nine sessions of General Conference, clerk of that body thirty-three years, corresponding secretary of the Home Mission society thirty years, its treasurer sixteen years, treasurer of the Education Society eighteen years, president of the corporators of New Hampton Institution thirty years and trustee and corporator of the Printing Establishment fifty-seven years.

No other person has served our denomination in so many important trusts for so long a time. He helped frame our Treatise of Faith, frame the Constitution of General Conference and compile our Psalmody. He still lives in Concord at the ripe age of eighty-eight.

HOSEA QUINBY was a native of Sandwich, was converted at the age of twenty and ordained at twenty-nine. He was our first college graduate and principal of our first institution of learning,

Parsonsfeld Seminary. He was also principal of Smithfield Seminary for fifteen years. Quinby was pastor of several churches in this Yearly Meeting; was clerk of Sandwich Quarterly Meeting, the first clerk of General Conference, secretary or president of all our benevolent societies, chaplain of the state prison, moderator of the Yearly Meeting three times and four times a delegate to General Conference. He died in 1878, aged seventy-four years.

DAVID MOODY was born in Gilmanton, Dec. 3, 1804, converted at the age of eighteen, began to preach at twenty and was ordained at twenty-two. In a ministry of seventy years he attended sixty-six sessions of the Yearly Meeting. He was a man of an excellent spirit and a leader in the Weare Quarterly Meeting. He and his wife, after having walked lovingly together for sixty-five years were buried on the same day, last April.

DAVID MARKS was of Jewish origin and of good New England stock on both sides. He was born in Shendaken, N. Y., Nov. 4, 1805, converted at the age of twelve, began to preach at fifteen and was ordained at twenty. As a boy preacher he suffered much ill treatment, but was remarkably successful in winning souls. He labored in many yearly meetings but longer in the New Hampshire than in any other, except Holland Purchase in New York. He was pronounced in his opposition to slavery, masonry and intemperance. He helped establish our periodical literature, our educational work and our missions. He was eight times a member of General Conference.

Ten years before his death he was exultant over the prosperity of the denomination, and thus he expressed himself: "There is consolidation in our ranks, a marked spirit of unity, a bright prospect of usefulness with effectual doors opening on every side." Our membership nearly doubled within the decade immediately preceding his death. As a denominational leader, Marks has never been equalled. He died in Oberlin College, while seeking the education which seemed to be providentially denied him in youth, in 1845, aged forty years. More than twenty years ago I visited his grave

and saw with sadness the memorial slab lying upon the ground, waiting the monument by the erection of which the denomination will at once honor itself and the name of David Marks.

DEXTER WATERMAN was born in Litchfield, Maine in 1807, converted at the age of eighteen and ordained at twenty-one. His ministry exceeded sixty years. Early in his ministry he preached and lectured in behalf of temperance and anti-slavery. In 1855 he introduced the following resolution into this Yearly Meeting: "It is inconsistent with the spirit and principles of Christianity to act with any political organization without regard to the morality of its principles and measures." He was a trustee of Bates and Storer colleges, of the Printing Establishment forty-five years and a member of General Conference six times. He died in 1890, aged eighty-two years.

ALBANUS K. MOULTON was converted in early life and ordained in 1838. He held three pastorates in this Yearly Meeting. He was a good reasoner and a strong disputant. For thirty years he contributed articles to the Morning Star on a great variety of subjects. He was an able advocate of temperance, the freedom of the slave and every reform. Seven times he was a member of General Conference, seven years corresponding secretary of the Education Society and nineteen years corporator of the Printing Establishment. He died in 1873, aged sixty-two years.

JEREMIAH PHILLIPS. The subject of this sketch was born in Plainfield, New York, January 5, 1812, was baptized at the age of nine and studied at Hamilton College. He married Mary S. Beede of this Yearly Meeting, sailed for India in 1835 and helped establish our first mission there the following year. From 1855 to 1874 the Orissa Quarterly Meeting was a part of the New Hampshire Yearly Meeting; thus Phillips, with all our India missionaries, belonged to this body. Phillips reduced the Santal language to writing and published books for the Santals. He gave a service of thirty-three years to India, which was only exceeded by that of his

wife and Dr. O. R. Bacheier, now there. The service of the Phillips family to our foreign mission aggregates one hundred and sixty years. Dr. Phillips died in 1879, aged sixty-eight years.

JOHN FULLONTON. Raymond, New Hampshire, is where Fullonton was born and the year was 1812. He was converted at the age of nineteen and was graduated from Dartmouth College in 1840. He has been principal of Clinton Seminary, Whitestown Seminary, Biblical School, New Hampton Theological School and is now Dean of Cobb Divinity School. He is a ready writer and an eloquent preacher, but his chief work has been that of an educator. Perhaps no other person has had more to do by way of raising the standard of education among our ministry than Dr. Fullonton. He has been a member of General Conference three times, and a member of the New Hampshire Legislature.

JOHN J. BUTLER was born in Berwick, Maine, in 1814, converted at the age of fifteen and graduated from Bowdoin College in 1837. He was editorial contributor of the Morning Star for fifty years and was author of several books, among which were Commentaries on the New Testament and Systematic Theology. But the main business of forty-five years was that of teacher. Theology was his specialty at Whitestown, New Hampton, Bates College and Hillsdale College. He was twice a member of General Conference. Dr. Butler was a man of excellent spirit and lived seventy-seven years.

LEVI B. TASKER. The place of Tasker's nativity was Strafford. He was twenty-three years old when converted and thirty when he began to preach. Even before he entered the ministry he was frequently before the public in the interests of temperance and anti-slavery. He was a member of the executive board of the Home Mission Society. He was recording secretary of the former thirteen years, clerk of the Yearly Meeting thirteen years, clerk of the Sandwich Quarterly Meeting seven years and twice a member of General Conference. He was a strong man and an able preacher. He died in 1875 aged sixty-one years.

OREN B. CHENEY spent the years of his early youth in Holderness (now Ashland) the town of his nativity. He was converted at the age of twenty, graduated from Dartmouth College in 1839 and was ordained in 1844. He has been pastor of several churches but his work in the main has been in the line of education. He has been a member of the Maine Legislature, secretary or president of all our benevolent societies, a member of General Conference ten times, moderator of the latter three times and delegate of the General Baptist Conference in England. His greatest honor is in being founder of Bates College of which he still lives, at the age of seventy-five years, as president.

OTIS R. BACHELER was born in Candia in 1817, converted at the age of fourteen, began to preach at twenty-one, was ordained in 1840 and the same year sailed as a missionary to India. He has been a missionary for fifty-two years and has spent thirty-five years in India. His wife, Mrs. Sarah P. Bachelier, who was also a native of New Hampshire, has served the cause in India more than twenty-four years. Dr. Bachelier, by his knowledge of medicine, surgery and printing has rendered the mission valuable service aside from his work in the Bible School and preaching. He still continues his missionary labors at the age of seventy-five.

JOHN RUNNELLS was born in Acton, Maine, converted at the age of seventeen and ordained at twenty-five. His long pastorate of thirty-five years and eight months at Tamworth Iron Works gives him a unique character in this respect. He was a model of moral excellence and highly esteemed by all who knew him. He was clerk of the Sandwich Quarterly Meeting thirteen years, recording secretary of the Education Society ten years and member of General Conference three times. He died in 1887, aged seventy years.

ISAAC D. STEWART. Warner was the birth-place of Stewart. Nearly all his pastorates were in this Yearly Meeting. He was clerk of the Yearly Meeting seven years, moderator eight times, was clerk of General Conference nineteen years and a member of the

same five times. He was secretary of the Anniversary Convention fifteen years, publisher of the Morning Star twelve years and corporator of the Printing Establishment fourteen years. He was trustee of Storer, Bates and Hillsdale colleges. His chief literary work was the "History of the Freewill Baptists" to the year 1830. He edited a "Ministers' Manual," first volume of "Minutes of General Conference," "Centennial Records," etc. Stewart died in 1887, aged sixty-nine years.

RANSOM DUNN was a native of Vermont but held important pastorates in this Yearly Meeting. He was born in 1818, converted at the age of thirteen, began to preach at eighteen and was ordained the following year. Great revivals everywhere followed his efforts. For forty years he has been associated with Hillsdale College, holding positions as agent, professor and president. He has been a member of General Conference eight times and moderator of the same once. For many years he has been recognized as one of the best speakers in the denomination. His power over an audience is very marked. He is still vigorous, is with us and has important parts in the celebration of this centennial occasion.

B. BURLEIGH SMITH. Sandwich was the place and 1820 was the time of Smith's birth. He was converted at the age of eighteen, ordained at the New Hampshire Yearly Meeting in 1852 and sailed for India the same year. He was a modest, sincere and earnest Christian worker. After an efficient service of thirteen years, he died in India. His wife was a faithful co-laborer while he lived and continued in the work after his death. She has now given twenty-eight years to missionary service, is with us to-day, but is soon to return to the foreign field.

GEORGE F. DAY was born in Concord, New York, in 1822, converted at the age of eighteen and entered the lecture field before he was twenty. He was a clear, logical thinker, an able preacher and a successful debater. He was offered a professorship in Bates College and elected to the presidency of Hillsdale College but

declined both. When elected editor of the *Morning Star* in 1864 he accepted and discharged the duties of the position with ability. He was a member of General Conference four times, three of them from this Yearly Meeting. He was a delegate to the English General Baptist Association, also a member of the New Hampshire Legislature. He died in 1875, lamented by the entire denomination.

"And what shall I more say? for the time would fail me to tell of" Micajah Otis, who successfully withstood heresies; Elijah Watson, strong in his appeals to sinners; Jonathan Rowe, the weeping preacher; Nathaniel Bowles, the noted revivalist; John Caverly, pastor of the fourth Strafford church for nearly thirty-five years; Nathaniel Berry, remarkable for power in prayer and exhortation; Jeremiah Clough, mighty in the Scriptures; David Garland, the sweet singer; James Emery, the winner of souls; Benjamin S. Manson, an early missionary to Canada; and Daniel Jackson, a denominational worker

Yes, "the time would fail me to tell of" Alaxander Tuttle, sound in doctrine, strong in faith, mighty in word; M. W. Burlingame, the friend of every good cause; John Chick, a father and leader in the Wolfeborough Quarterly Meeting; Daniel P. Cilley, the eloquent preacher and faithful army chaplain; Enoch Mack, the bold reformer; Hugh Beede, a man of national ability and force; Joseph Fullonton, secretary, editor and historian; John L. Sinclair, the practical economist and generous benefactor; Porter S. Burbank, for thirty-three years corresponding editor of the *Morning Star*; Nahum Brook, the baptizer of six hundred and fifty-three persons and twenty years a member of the Foreign Mission Board; Charles O. Libbey, treasurer and corresponding secretary of the Foreign Mission Society; and John Brooks, the harvester of many souls.

Of the long procession of worthies passing before my mental vision, but few more names can be included in this roll-call. I haste to make honorable mention of A. D. Smith, original, gifted and powerful; D. Sidney Frost, mighty in the pulpit and prominent as an educator; Ezekiel True, founder of the Rochester church and

denominational benefactor ; Frederick Moulton, a fearless advocate of the truth ; James M. Bailey, for twenty years assistant editor of the Morning Star ; Eli B. Fernald, the preacher of entire consecration ; Charles Hurlin, noted for fidelity to accepted trusts ; O. T. Moulton, the pure man and sweet, strong preacher ; Moses A. Quimby, the successful revivalist and model pastor, and Edmond B. Fairfield the early reformer, preacher and college president.

What think ye of our early ministers ? Do they not belong to that class "of whom the world was not worthy?" and have they not "obtained a good report through faith" and good works?



CHURCHES AND QUARTERLY MEETINGS.

1792 — 1892.

A CENTENNIAL PAPER.

BY REV. GEORGE L. WHITE.



TWELVE Quarterly Meetings and Associations, with an aggregate constituency of forty churches, have had or are still having existence within the bounds of this centenarian body. Nor are we obliged to go into Maine or Vermont to count the churches which once came under the jurisdiction

of this Yearly Meeting. We now have eight Quarterly Meetings and Associations and an even hundred churches represented in our Year Book. One hundred years ago our denomination numbered twenty-five churches, and only five or six of them within the domain of this commonwealth. The New Durham church could count one hundred and twenty-six members, scattered throughout fifteen different towns.

I need not rehearse in this hearing the cause of our denominational existence. The life of its founder has, in the preceding paper, already been laid before you. Suffice it to say here, that Benjamin Randall possessed a strong, well-balanced mind, was well informed for his times and was mighty in the Scriptures. He had in large measure that genius which, under favorable circumstances, makes itself felt, not only upon contemporaries, but upon all subsequent generations. The principles which he and his coadjutors advocated in the teeth of opposition and derision are the popular articles of faith to-day. Every instance of creed revision is a step towards the goal where the founders of this faith planted themselves a hundred years ago.

During the first seven years from 1792, many great revivals were enjoyed, a denominational name adopted, a legislative act of incorporation secured, the founder promoted—called higher—and the labors of John Colby began. The Yearly Meeting at New Durham, June 9, 1798, ninety-four years ago to-day, was the beginning of a powerful work of grace which greatly strengthened all the churches. Pentecost reigned among the assembled thousands. One hundred people were converted and went home to spread the good news and kindle fires in the home churches.

The names of the eighteen churches forming the New Durham Quarterly Meeting in 1800 were Gilford, Pittsfield, New Durham, New Hampton, Canterbury, First Gilmanton, Second Gilmanton, Strafford, Albany, Bridgewater, Middleton, Berwick, Lebanon, Thornton, Wolfeboro', Newcastle, Bradford and Meredith.

The preceding year a powerful awakening had been promoted at New Hampton by Rev. Winthrop Young of Canterbury, and the new century was but six days old when a church was founded and ten days later admitted into the Quarterly Meeting. In May the Quarterly Meeting assembled at New Hampton, by request of the church, and if ever Pentecost was repeated in its spiritual manifestations it was on this occasion. Randall's record reads: "The glory of the Lord came down . . . and the shout was very great." The next day he says was "marvelous and unutterable." For the three months following, one continuous work of grace

characterized the meetings of the churches, in which more than three hundred were baptized and added to the membership.

Consider brief epitomies of the churches organized before 1812. From 1780 to 1808 the pioneer administered to the New Durham church. Supplies then followed till 1828 when Rev. Nathaniel Berry took charge and was for thirty-eight years resident pastor. Seven men have since ministered to this church with pastorates averaging four years each.

The Canterbury church is noted for long pastorates. It was organized in 1794 by Winthrop Young, who continued as its pastor thirty-seven years. Harper followed with fourteen years and Clough with twenty-four years. In ninety-eight years it has had only eight pastors. Its largest membership was reached in 1844—three hundred and sixty-five. The church now numbers fifty-one.

The Deerfield church, organized in 1802, has had since 1832 eighteen pastors. Largest membership, in 1841—two hundred and sixty-eight—under the pastorate of Rev. Samuel Dyer.

The Gilford church, then Third Gilmanton, was admitted to the Quarterly Meeting from the larger Baptist body in 1800, with Richard Martin pastor, and one hundred and forty-one members. It soon reported two hundred and fifty and was thus the largest church at the time in the connection. Since 1831 the church has had sixteen pastors. Its present membership is one hundred and sixty.

Pittsfield was organized in 1787 and re-organized in 1791. Within the last sixty years it has had nineteen pastors and supplies. One hundred and forty-four have, within the last six years, been added to its membership, making the present number two hundred and sixty-one.

The Sandwich church was received in 1803; was organized as a Baptist church ten years earlier. Rev. Joseph Quinby ministered here thirty-three years and in 1812 the church had three hundred and fifty members. It had one of the first Sunday schools in the denomination—the first, at Milton, Maine, having been organized but a short time previous. It has had sixteen pastors. Rev. L. B. Tasker had four pastorates here, aggregating thirteen years.

The Lebanon church, from 1795 to 1857, enjoyed the labors of

the three Blaisdells. Since that time it has had thirteen pastors. In 1845 the membership reached two hundred and eighty-two.

The New Hampton church enjoyed the labors of three men in conjunction for many years—Josiah Magoon, Dr. Dana and Thomas Perkins. The latter survived the others and continued active service till 1867. The Second New Hampton church is identified closely with the Fisks, father and son. In 1855, this and two other churches were merged in the village church, where Rev. I. D. Stewart labored in two pastorates ten years; Prescott, in two pastorates fifteen years and Blake and Scribner each two pastorates. This church has been remarkable for its centripetal force in retaining and recalling pastors.

In 1811 Colby began his labors with the churches—first in Sandwich, then with Tamworth, Eaton, Center Harbor, Moultonboro' and Meredith—baptizing three hundred persons. But, notwithstanding these tokens of blessing, the great head of the churches, in the person of Randall, was gone; and his organizing, disciplining, inspiring genius was sadly missed.

The years immediately following the pioneer's death have very properly been called the "Judges Period," as there was a marked tendency for every man to do "that which was right in his own eyes." The grip of the Quarterly Meeting on the churches relaxed, less order, less method obtained everywhere and later years revealed the baneful effect of this neglect.

In 1812 the New Durham Quarterly Meeting consisted of fifty churches and three thousand members. It was then divided, the ten northerly churches going to form the Sandwich Quarterly Meeting, and the six westerly churches to form the Andover—afterward the Weare—Quarterly Meeting.

The Lisbon church was organized in 1811 with Joshua Quimby*

* In Stewart's history, the Free Baptist Cyclopædia, Scribner's "Leading Ministers," and in this paper, this name was wrongly spelled with an "n." As we have had in our ministry both Quinbys and Quimbys the mistake is natural but it stands corrected wherever it appears in this book. The man had a good record and should be allowed to bear in history the name he honored in life—Joshua Quimby.—[EDITOR.]

as pastor. He continued such for thirty-four years. In 1843 the church numbered three hundred and forty-eight members. It has had fourteen pastors. Rev. S. S. Nickerson is now on the fourteenth year of a successful pastorate. The church has recently built a beautiful house of worship.

During the war with Great Britain, and for some years after, there was dearth among the churches, but in 1818 blessings again began to fall. During this year Clarissa Danforth, a convert of Colby, assisted Enoch Place at Strafford and more than two hundred persons found Christ. The result was the organization of the Third Strafford church the following year.

The Candia church was founded in 1816. Of its twenty pastorates, that of Moses Bean was the longest—twenty-one years—and that of N. C. Lothrop, the most fruitful, he having added, in four years, sixty-three persons to the membership.

In 1820 the Danville church was organized. In fifty-four years it has had but ten pastors. P. S. Burbank served the church twelve years and J. A. Lowell is now on his twentieth year. This is the longest pastorate in the state at the present time.

Two churches were formed in Barrington and one in Loudon in 1823. The following year one church was organized in each, Epsom, Northfield, Barnstead and Raymond. Prominent among the twenty churches organized between 1820 and 1830, stands that at Great Falls, which began organic existence in 1828. It has had nineteen pastors and received fifteen hundred to membership. The high-water mark of membership was reached in 1841, under Silas Curtis—four hundred and twenty-seven. The longest pastorate was that of A. W. Perry—seven years. This church has employed some of our ablest men; such as Caverno, Woodman, Curtis, Dunn, Brooks, Cilley, Moulton and many others too modern to mention.

About this time a revival was enjoyed at Rochester, under the labors of J. J. Wentworth, which resulted in the forming of the Gonic church and in the inspiration of Enoch Place, who, always ready, caught the fire, and preached a sermon on the last Sabbath of the year, which brought more than two hundred souls into the fold of Christ. The Gonic church has had eighteen pastors but its

membership has never exceeded one hundred and three, which it reached in 1851 and 1886.

The Dover—Broadway—church was organized in 1826, and three years later Mayhew Clark became its pastor. Rev. Charles S. Perkins is the nineteenth pastor. One hundred and forty-four were added under the ministry of Enoch Mack and one hundred and thirty-six under that of E. W. Ricker. This church is excelled only by the Great Falls church in the number added to its membership during its history. Its aggregate membership is twelve hundred. In point of time, this is the third city church established by our people.

As already stated, sixteen churches were set off in 1812 to form two other Quarterly Meetings, but twenty years later this loss had been nearly made up. In 1832 the New Durham Quarterly Meeting numbered thirty-two churches and twenty-three hundred members. In 1835 the Rockingham Quarterly Meeting took away nine churches and eleven years later the Belknap took twelve more. Still, the old New Durham Quarterly Meeting held on the even tenor of its way. For nearly fifty years it has maintained its twenty odd churches and two thousand membership. The spirit of the fathers still breathes in the gales which sweep these hills, and churches belonging to this Quarterly Meeting die very hard.

The Sandwich Quarterly Meeting is eighty years old. It began with ten churches, but twenty years later, after losing five to form the Wolfeborough Quarterly Meeting, it still had thirty churches and a membership exceeding the New Durham Quarterly Meeting by forty-two.

The first visit of David Marks to New Hampshire was caused by his reading the Religious Informer, published by Rev. Ebenezer Chase of Andover, in 1831. Marks did a good work among the churches of this Yearly Meeting. He attended most of the sessions of the Yearly Meeting and many of the quarterly sessions for the space of twenty-two years. He preached hundreds of sermons, saw thousands of souls converted and many churches quickened. He did his last work for God and humanity in raising funds for Strafford Academy.

The Lisbon Quarterly Meeting was organized in 1833 with thirteen churches. Eleven years later it had reached its highest point of numerical strength—fifteen churches and eleven hundred and thirty-seven members. In it is the Whitefield church, organized in 1821, and has had nine pastors in sixty-four years. The pastorate of Bean was ten years, of Wiley, Spooner and Hayden four years each. It reached its largest number in 1891—one hundred and ninety-five.

Passing now to general history, let us characterize the period from 1822 to 1852. During this time our people were busy with interests new to them—reformatory, educational, missionary and denominational. It was indeed a transitional period. The leading minds were occupied with laying the foundations of our present system of denominational work and growth. The masses, however, had not yet come to appreciate the need of the institutions which are now so generally recognized as necessary; hence the pioneers of these interests were obliged to toil long, arduously and with scant contemporary appreciation, in putting them upon a substantial and sure basis. But amid these diversified interests, and perhaps because of them, the work of grace went forward with wonderful power. From 1838 to 1843 the New Hampshire churches were greatly blessed and built up. In 1843 the membership increased thirty-seven per cent. and from '34 to '43 it more than doubled. With all the genius of Methodism, and all its powers of successful aggression, it was beaten in the race for ten thousand membership. We reached that goal some years before the Methodists did.

The exclusion columns of the Register for the years immediately following 1843 point sadly to the disastrous effects of Millerism which swept over New Hampshire about this time. In 1843 our Yearly Meeting numbered thirteen thousand, two hundred and fourteen—the highest point ever reached. In 1852 it had declined to less than ten thousand. Since 1850 our numbers in New Hampshire have never climbed above ten thousand, nor quite reached that mark. Emigration has been very busy with Free Baptists, and as Daniel Webster used to say, "New Hampshire is a good state to emigrate from."

In 1833, out of eighty-five churches only fifteen had a membership of over one hundred and only three, over two hundred. Lebanon had two hundred and twenty-nine; Sandwich, two hundred and fifty-nine, and Lisbon, three hundred and eight. In 1843, fifty-one churches had over one hundred; six over two hundred, and five, over three hundred. Newmarket had three hundred and one; Canterbury, three hundred and forty-seven; Lisbon, three hundred and forty-eight; Dover, three hundred and sixty-nine, and Great Falls, three hundred and seventy-four. To-day, seventy-four churches have over one hundred members and the following nine, over two hundred: Broadway and Washington street, Dover; Manchester, Northwood, Pittsfield, Laconia, Lakeport, Great Falls and Farmington. The city churches began with Dover, in 1826; Portsmouth, in 1834; Concord, in 1837; Manchester, in 1839 and Rochester, in 1871.

After David Marks, Portsmouth had four pastors till it was reorganized in 1851. Since then it has had thirteen. The pastorate of L. L. Harmon was the longest—twelve years. The highest point of membership was attained under J. D. Waldron in 1887—one hundred and forty-nine. The Concord church has lived with about all the Quarterly Meetings. It has twice belonged to the Belknap, once with the Rockingham and now with the Merrimack Valley Association. Manchester church is fifty-three years old. It was organized by Sinclair, who was its first pastor. He was followed by Cilley, at the close of whose pastorate of seven years the membership numbered two hundred and twenty-nine. Joseph B. Davis followed with a pastorate of five years gathering in three hundred souls. The present pastor is Rev. N. A. Avery. The Newmarket church was founded by D. P. Cilley in 1834, who was there six years and left it two hundred and seventy-three strong. Elias Hutchins followed, increasing the membership to three hundred and one. Jefferson was there seven years and Dr. Durgin is now on his second pastorate.

In 1834 the Laconia and Lakeport churches were organized. The former has had twelve pastors and the latter sixteen. One of the most fruitful pastorates in Lakeport has been that of the

present incumbent, Rev. W. H. Getchell. In Laconia, Rev. Lewis Malvern is on the fourteenth year of a pastorate which has been characterized for steady and growing prosperity.

The Northwood church was organized by Cilley in 1833 and has had since Cilley sixteen pastors. The longest—eleven years—and most fruitful pastorate was that of C. L. Pinkham. Six hundred and nine people have joined it since its organization. The church is notable in recent years for its contributions to missions.

The Belmont church—mentioned in 1810 as Upper Gilmanton—had Peter Clark for pastor for forty years. Since Clark the church has had eleven pastors. The last two, Churchill and Davis, have added to the membership respectively, fifty and fifty-eight. Considering the time, the pastorate of the present incumbent, Rev. J. Burnham Davis, has been most fruitful.

The Farmington church was organized by Dexter Waterman in 1856, though a church was reported in 1843, which three pastors served in turn, one of whom, W. H. Waldron, added fifty-two to its membership. It lost its visibility in 1850. In 1860 churches were organized at Bow Lake and Milton. In 1864, one at Walnut Grove. Churches at Franklin Falls and Water Village were organized in 1870, and the True Memorial, Rochester, in 1871. Other churches deserve mention, but time forbids.

For years this Yearly Meeting contributed twice and thrice as much for missions as any other similar body in the denomination. Down to 1883 it usually stood first, but in 1884 it ranked first for the last time. But according to numbers and wealth it can claim to be not a whit behind the chiefest in matters of benevolence. Dr. Bacheler and wife, Mrs. Eli Noyes, the first and third wives of Dr. Jeremiah Phillips were all natives of New Hampshire; while Miss Butts was a teacher in New Hampton Institution, when she decided for the foreign mission field. As for educators I need only name the fact that John Buzzell, O. B. Cheney, the Fullontons, Hosea Quinby, Samuel Beede, Place, Cilley, Tappan, the Durgins, Mrs. Cheney, I. D. Stewart and many others prominent in our Zion were born in New Hampshire. Those not born in the state, but laboring here, as Woodman, Curtis, Dunn and Day, have helped

forward all departments of our benevolent work. New Hampshire incorporated our Education Society and gave it its first president, while New Hampton Institution for forty years has been educating our ablest leaders among both ministers and laymen.

Respecting the future, may God give us a Christ-cleared vision, that we may clearly see what is best to do and how best to do it, for the everlasting good of man and the greatest honor of his own glorious name.



THE WOMAN'S MISSIONARY SOCIETY OF NEW HAMPSHIRE.

A HISTORICAL SKETCH.

By MRS. MARY A. DAVIS.



TO this Granite State, which for ages unknown has boldly hung out in the midst of its craggy mountain tops the sign of stone, "Men made here," and with its modern interpretation meaning women as well as men, belongs the honor of being the birth-place of this Woman's Missionary Society. Its organization dates from 1873, in the picturesque village of Sandwich, less than forty miles from the place where we are now assembled, and around which cluster so many hallowed Free Baptist reminiscences. It was fostered by a nurse, born, not made,—

saintly Mother Hills, whom may God call late into heaven!

Nineteen years is a short period in which to make history, but time's measure is not exclusively minutes and days, but events and lives. The history of the Woman's Missionary Society of New Hampshire is inseparable from its general history. To speak of

one must in a measure be to treat of the other. Zeal for missions needed to be quickened. Stations were calling for laborers and none could be procured. Depletion from removals, sickness and death had so thinned the little band of toilers in India that courage was faltering, and they wailed across the sea, "Can you not come over and help us?" Access had been gained to the secluded high-caste women as never before, giving an opportunity to reach the fountain-head of all true reform—the home, the mothers, and the children. A few women responded, "Yes, for the sake of our sex and in the name of Him who has made our homes and lives to differ from theirs." The organization was given a cordial welcome to the denominational heart. The parent society wished it a hearty God-speed in helping to a larger and constantly increasing benevolence. It selected and appointed its own missionaries, subject to the approval of the parent society, and had an independent treasury. Home secretaries took charge of its interests in different sections, and a standing committee in India was elected to supervise the work of that foreign field.

AIMS.—Its first aim was to help the women and children of India by supplying women missionaries for that special purpose, since women as a class, being largely confined within the walls of zenanas, could be reached only by those of their own sex. Becoming responsible for that portion of the work would leave other missionaries free to devote their time to more needy departments. A second aim was to so educate our own women and children that they should recognize the claims the world has upon them for a knowledge of the gospel of Jesus, and to so infuse this thought into their lives and make it the basis of all Christian work that it should broaden them in purpose and action and strengthen them in power. As plans for Storer College took shape, and knowledge was obtained of the needs of young women connected with it who were eager to learn not only from books but also such industrial arts as would help to make them model house and home keepers, it seemed no truer or more legitimate avenue for missionary effort could be found than to aid these colored sisters in our own land. Teachers were accordingly sent them, four of whom now represent our work

there; and several hundred dollars are annually expended by the Society to secure a pleasant, well-warmed, well-lighted, well-ventilated study for the use of the girls, and a culinary department where they are taught to prepare food in the most nourishing and economical manner.

Early in the organization attention was called to the claims for church extension in the West. Small churches found it almost impossible to sustain pastors. Other stations where Free Baptists resided might be occupied if help could be procured. In all such work women were an important factor, and they appealed to the Woman's Missionary Society for aid. A western committee was appointed, and through it annual appropriations were made where most needed, until many of these interests became self-supporting. This western work culminated in 1889, at the General Conference at Harper's Ferry, in the organization of a western branch of the Woman's Missionary Society, which is vigorously pushing both home and foreign missionary interests, and in originality and versatility in its plans bids fair to outrival its eastern sister.

That this Society may do the most for others, its members believe in a thorough training for themselves in the most improved methods of work. With this purpose in view, it became connected with the Woman's National Council five years ago; and side by side with the representative women of this country and the world it stands to-day, helping to plan and execute the most judicious measures that the heart and brain of the best women of the world can devise for the benefit of womanhood and so of all humanity. It is hoped the time will soon come when this National Council will take root in New Hampshire as it has already done in Maine, where twenty-three different societies of women—literary, temperance, philanthropical, charitable, reformatory, and missionary—have combined and coöperate together that they may better understand each others' plans and quicken each others' sympathies in all things that tend to uplift the race.

RESULTS.—*Financial.* There has been a constant annual increase in the funds of this society from about \$500 the first year to

\$8,500 in 1891—a total for the nineteen years of its existence of more than \$83,000. Of this amount New Hampshire has never been less than second in annual contributions. In special bequests it has far surpassed any other state. Two women have each contributed \$100 annually during the last two years. Special gifts of \$200 and \$500 have also been made by New Hampshire women. Mrs. Sarah Hanson, a resident of Rochester, N. H., who went from the state but to die, left a legacy to the Society, which with the residuary amounted to more than \$1,900.

Special mention and thanksgiving are due our Heavenly Father for his care and evident leading one year ago. The treasury was low. A remittance would soon be due. The treasurer had never failed to send when it was due. Must she now hire money, using the bonds of the working capital as security, or fail to make a full remittance? The Lord's direction was earnestly sought. We had never borrowed. We had never been in debt. Must we be so now? We pleaded the Bible command, "Owe no man anything but to love one another." The remittance was delayed for a few days because of a spark of hope which soon was fanned to a kindled blaze, consuming all our doubts and fears and bearing them like smoke to the skies, as \$500 for immediate use was placed in the treasurer's hands (just enough to cover the deficit), and \$1,000 additional for a fund, in consideration of a small annuity paid the donor, Mrs. Mary A. Prescott, Candia, N. H., during her lifetime. With full hearts we sang, "Praise God from whom all blessings flow."

The last and largest bequest ever received by this Society was that of Robert Cristy, Esq., of Dover, N. H., father of our beloved treasurer, which she informs me will probably amount to \$33,000. There is an especial significance to this bequest, as it was made by one who became a convert to the belief in woman's capacity to transact business by watching in detail to see how one woman's society managed its finances.

Women. Of the eight representatives of this organization in our foreign field the first was Susan R. Libby, daughter of Rev. C. O. Libby of Dover, N. H., fourteen years corresponding secretary of

the parent society. "This appointment, not only unsolicited but wholly unexpected, was received by Miss Libby as a call from the Master whom she delighted to serve, and she cheerfully and joyfully accepted it; for her highest ideal was to do what she could for him." One of our venerated leaders once said, "Our mission will never be established until we have Free Baptist graves in India." In less than five years after our first missionary received her appointment she filled a grave in that distant land.

Mrs. Dorcas F. Smith, now our veteran in the service, although native of an adjoining state, lived, received her education, was married, and went to India from New Hampshire. Soon after the death of Miss Crawford, Mrs. Smith took charge of the little brood of orphans which had so long been under her care. Three years later, on account of the unhealthfulness of Jellasore and its surroundings, they were transferred to Balasore, where she was instrumental in purchasing and putting into our hands property now valued at \$2,300; \$1,000 of which was the generous gift of Rev. and Mrs. J. L. Sinclair of Lakeport, N. H., for a permanent school, to be located at Balasore, named in honor of the donors, "Sinclair Orphanage." Mrs. Smith brought the ripe experience gained by the eventful years of her missionary life in India to this work; the nucleus around which, we trust at no distant day will be grouped a widows' home, an institution for the higher education of girls, and a college for women.

From her position as lady principal at New Hampton, Ella May Butts went to heathen India to help train the wives of native preachers in the Bible School. simply saying when asked to do this, "I am the Lord's, and am ready to go where he needs me most." A co-laborer, in a recent private letter, says, "If Miss Butts's daily doings, goings, and sayings were known at home, her supporters would admire her. My own admiration often takes the form of reverence, so wholly and thoroughly does she ignore self. She gives her blandest smile, her sweetest words, and her kindest deeds to the poor, the sick, the miserable."

Of our latest missionary, Mary W. Bachelor, also of New Hampton, who after four years of diligent study took her diploma as a

full-fledged M. D. just before ending her furlough two years ago, an associate says, "Her success as a medical practitioner and adviser with native physicians is phenomenal."

Mrs. Katie Boothby of Rochester, N. H., for two years has drilled the girls in the art of plain sewing and dressmaking in her tidy, industrial room at Harper's Ferry; and to be asked to excel or even equal some of their specimens of sewing after a few weeks under her skilled instruction would bring a blush to the cheek of many of our fair New England girls, who have been trained to the needle all their lives. Marked results of their proficiency are seen not only in the improved appearance of those under her immediate charge, but in the boys also, who have learned where a rent garment can be made to look almost as well as new. Nor can it be deemed unpardonable if in this connection we claim as our own, though neither born, bred nor living in New Hampshire, the very efficient preceptress at Harper's Ferry, Mrs. Laura Brackett Lightner, for whose support the women of this state have so long held themselves responsible that for many years she has been called "our New Hampshire missionary." Ours by adoption, she honors the state.

This rocky little bit of New England has also furnished from the ranks of this Woman's Missionary Society many other representative women of the denomination. Nancy Perkins Cheney was one of its chief executive officers when first established. A pioneer in the early educational movements of the denomination, a brilliant conversationalist, well versed and deeply interested in politics, her society was eagerly sought and heartily enjoyed by the intelligent men and women with whom she came in contact. Later, as the wife of the president of Bates College, she found full scope for the exercise of her masterly intellect in helping to place the college on a firm basis and to mold the minds and hearts of its students.

Martha W. Libby Smith was the wife of Prof. Roscoe G. Smith, the honored principal of New Hampton Institution in 1859, who shortly after found an early grave among strangers. Mrs. Smith served this Society as its first recording secretary for five years, and, although later preferring to act in an unofficial capacity, has ever been one of its staunchest supporters.

Marilla Marks Brewster, bearing with her as namesake the atmosphere of missionary spirit which always surrounded Mother Hill and David Marks, was a member of the board of managers from its earliest organization. She was elected editor and publisher of *The Missionary Helper* when first issued; a position which she occupied for nine years. An easy, graceful writer, she made for our magazine a permanent place not only in denominational but in general missionary literature.

Frances Stewart Mosher, for many years member of the board of managers, until the official duties of her husband called her with him to a foreign land. Upon her sympathetic heart was laid the burden of providing a home for the girls in Storer College. Quick to execute the plans of her fertile brain, \$1,000 was speedily collected and Myrtle Hall arose on the heights at Harper's Ferry, taking its name from our children's paper—*The Myrtle*—of which Mrs. Mosher was then editor. Though now she graces the home of the president of a western college and fills the chair of a professor in its faculty, New Hampshire still claims her as its own.

Julia A. Lowell, the scholarly, sweet-voiced poet—our corresponding secretary.

Laura A. DeMeritte, the clear-headed, keen financier—our treasurer.

Marilla Marks Hills, whose prayers and offerings have arisen together for so many years as a sweet savor unto our God.

The last trio have filled their offices faithfully for nineteen years. But who can tell of the labors and self-denial, the courage and unfaltering fidelity, of not only these women but a host of others, old and young, whose hearts have been stirred, whose purses have been opened, whose hands have been ready, and whose feet have been swift to run at the bidding of the Master, who have helped to develop this and all our missionary enterprises and make success possible? Their history may not be written here, but their record is on high.

HAS IT PROVED A FAILURE?—Let New Hampshire's proportion of the \$83,000 supplement to the funds of the parent society be the answer. Let the broader lives and thought of the women of

Our state, which have been developed by this Society, be the answer. Let the teachings upon "Practical Christian Living," urged upon the consideration of our women through the pages of *The Missionary Helper* and by the words of our general secretary as she travels among our churches, fostered in the heart until they are resulting in more healthful dress and better care of body and soul because they are the Lord's and the better their condition the better the service rendered him, be the answer. Let the multitude of young people's societies springing into life in our churches, following out the plan of the Woman's Missionary Society in organization and in the training and educating of our boys and girls for church work,—the foundation of which beautiful structure was laid in prayers and tears nineteen years ago,—be the answer.

And now, 'beloved, think it not strange, . . . as though some strange thing had happened to you,' if I ask :

IS ITS WORK ACCOMPLISHED?—This question has to a certain extent long agitated some minds, and they now call for a definite answer. The end cannot be seen from the beginning, nor from any point along the way, and no prophet is here to foretell what the end will be ; but if the divine leading shows each day just the path for our feet, narrow though it be, it is perfectly safe to follow that path, assured that greater light will be given in due season, and in the "fullness of time" it will be seen we have been kept from serious mistakes. The distinct work of the Society for to-day is before us—to care for what is already in our hands and to "enlarge our borders." Dr. Pentecost, now in India, writing of the marvelous religious uprising in that country says :—

"It is believed confidently that there will have been added to the roll of converts in India this year between 25,000 and 40,000, and where one heathen is being baptized there are twenty knocking at the door of the churches asking for baptism. The other day, while laboring in Lahore, that old veteran, Rev. Dr. Forman of the Presbyterian mission, came in from a week's tour in the outlying district. He reported that he had baptized twenty adults, and there were two hundred others wanting baptism ; but he hesitated to baptize them because there were no teachers to care for them

after they are admitted to the church. 'Do you know,' said he, 'what the baptism of twenty adults means? Why it means twenty more souls handed over to us to care for spiritually, to teach, to nurture, to surround with Christian education and training. It means twenty more homes to enter, to cleanse, to care for in sickness, to teach all the divine arts of Christianity, such as cleanliness, the proper care of the sick, the training of the children, and so forth. Now, what can we do? We have not the force to do this and we must fain leave it undone for the present. The truth is, God is giving us more converts than we are providing for in teachers and pastors *for lack of a little more money.*' "

The latest advices from our own India field sum up as follows: Jessie Hooper, broken in health, is on her way home. Miss Coombs's ten years of service is near its expiration and she needs release. Mrs. Boyer is bravely carrying the work of two men. Mrs. Griffin, though stronger than when she went to the hills, is far from well and liable to be ill again at any time, and she may be obliged to leave. Nellie Phillips, now in her eleventh year of service, feels that it is time for her to take a vacation. Dr. Bachelor writes, "It looks as though we shall not stay in India much longer unless we make our graves here."

Now, while we rejoice that the record of this Missionary Society is so honorable, if we listen intently do we not hear from afar the same message that was borne to the church at Ephesus? "I know thy works and thy labor, and thy patience, . . . and that for my name's sake thou hast labored and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of his place, unless thou repent."

With these hosts reaching out their hands for you to rescue them you have failed to throw out the life-line you held, and have idly waited for two or three years for some one to bring you a rope which they said would do better service. How many times while urging the necessity for pushing the interests for which we are responsible have the replies been beard, "I think I will wait and

see what will be done at the next General Conference !” “What is the need of organizing a new auxiliary if after the autumn of 1892 our missionary work is to be upon an altogether different basis ?” The suspense which has hung over us should have been no excuse for inactivity. While you have waited millions have been engulfed in the dark ocean of idolatry. While you are still waiting millions more are getting beyond your reach. Who is going to answer for the myriads who will die before next October without a knowledge of God who might have been reached if you had not idly waited ?

“The king's business demands haste,
For time is flying ;
The king's business demands haste,
For men are dying.”

Will you not then, beloved, fearlessly, faithfully and conscientiously work upon the plan now our own until something better is matured and offered for our adoption, assured that such work will only be a helpful preparation for any better arrangement, if such may possibly be in the near future ? A certain work has been given us,—a portion of the great plan for the redemption of our race has been committed to us as women. We may have no natural love for arduous, self-sacrificing service. This is nature ; but nature is to be conquered, not petted. Work is the normal condition of a fallen race. Spiritual work will develop spiritual muscle, and we may be formidable in conquering the world for Christ under his leadership. “The weak hand of a woman held in the hand of God becomes a mighty engine of power,” and

“God's tabernacle
Shall fail of finish, though in order laid,
Unless ye women lend your hands to aid.”

In reply to the question, “What department of mission effort makes you fear most for the stability of your religion ?” an educated Hindu recently replied, “We do not fear your schools ; we need not send our children. We do not fear your books ; we need not read them. We do not fear your preaching ; we need not listen. But

we do dread your women, and we dread your doctors; for your doctors are winning our hearts and your women are winning our homes, and when our hearts and our homes are won what is there left us?"

CONDITIONS OF SUCCESS.—*Obedience.* Can we stand in the presence of the Lord at the great day and confront the question, "Where are those lost sheep in the wilderness committed to thy care?" and hear the awful verdict, "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me?" One cannot answer for another at that day. Each has a part to do in promulgating the truth, which belongs to her alone, for which she must be held responsible and give an account. It is not for us to decide whether we should undertake it. Omnipotence has decided that for us. The command is written, "Be witnesses unto me . . . unto the uttermost parts of the earth." That is enough. To refuse is to disobey. If I refuse I deliberately turn my back upon Jesus, who stands at my side; for he has said, "Lo, I am with you alway." I profess to love him. He says, "If ye love me ye will keep my commandments." Profession without performance is betrayal, and links one with Judas.

Courage. With these doors opened as never before, Christian enthusiasm should keep free with our God-given opportunities. We must take an active part in making known this way of salvation. The same spirit should animate us as stirred the hearts of the hardy Swiss mountaineers, when defending life and country; each

"Felt as if himself were he
On whose sole arm hung victory,"

A third condition of success, my beloved co-workers, is, this must be done not simply out of pity for the perishing, not alone out of sympathy for our brethren and sisters who are so heroically bearing crushing burdens at the front, but supreme *loyalty* to our risen Lord must nerve our arms and hearts to bear aloft the cross of faith so high that "from eastern shore to western," "from the rising of the sun to the going down of the same," all may look upon and be drawn to the crucified one. It has been said of the framers of our

constitution that "they builded better than they knew." May this be our lot, for we build not for time but eternity. The little coral insects soon pass away but their work withstands the shock of tide and tempest; so when we 'rest from our labors may our works follow us.' No success in the past should satisfy us, no mistakes discourage us. Each year should witness an advance. Our numbers increase; confidence in our work increases. Shall not this twentieth year upon which we now enter mark as a new era in our zeal for the saving of those who perish, as we take for our motto, "I can do all things through Christ which strengtheneth me?"

"Is the path difficult—Jesus directs thee;
Is the path dangerous—Jesus protects thee.
Fear not and falter not; let these words cheer thee
All through the coming year He will be near thee."

As we look back and realize more fully the wonderful leading of the Lord, whose presence we have recognized at every step of the way, we can only take courage and lift our voices in grateful praise and thanksgiving. We thank him that our hearts and hands are enlisted in this missionary enterprise. We thank him for the blessed experiences that have been our own. We thank him for the union of heart and purpose which has drawn the women of this Society together in a band of Christian sisterhood which neither time nor death can destroy. We thank him for lives prolonged. We thank him for the links in our riven chains, forged here in times of adversity and disaster, now set with precious stones, polished and symmetrical, binding our hearts to the city of God, where our loved co-workers have entered. With this praise on our lips and in our hearts, will we not pledge him to-day to press forward with increased earnestness "toward the mark of our high calling"—the whole world for Jesus.

"Ours is the seed-time—God alone
Beholds the end of what is sown.
Beyond our vision, weak and dim,
The harvest-time is hid with him."

CAN WE? SHALL WE?

AN A. C. F. PAPER.

BY MISS ANNIE B. GOODWIN.



THERE is a legend of the third century which tells of Offero, a mighty man who would serve only the strongest. He entered the service of a king and followed him until he found that the king feared Satan. Offero at once left the king to follow Satan. He served him for a time, but one day, walking in the wood, they came to a statue of the Christ. Satan was so much alarmed at the sight that Offero left him and said he would follow no one but the Christ.

He sought for Christ but was for a while unsuccessful. At last he met a hermit who baptized him and told him to fast and pray. Offero would not fast, since from his food came his strength to serve, and to pray seemed idle; but he went out to help those who were in danger of being swept away as they attempted to cross a bridgeless stream. He bore upon his shoulders those who were weak and old and helpless. One day a little child came asking his aid. He took the child and started across but his burden seemed heavier and heavier, until when he reached the other side, Offero

said,—“I feel as if I had borne the world upon my shoulders !” The child answered him, “Thou hast borne him who made the world, upon thy shoulders !” Then Offero knew that the child he carried was the Christ himself ; and they called him after that Cristofero, the Christ-bearer.

We have come through various experiences to love and serve this Christ, as Christians. Again, as Advocates of Christian Fidelity, we have pledged to him all loyalty of thought, word and act. Can we as an A. C. F. society, reach young people ? The world offers inducements to hold young people within its influence and can we not give them greater inducements ? We have found the Christ to be the strongest and yet the gentlest master one can serve, and if we are as we must be, the Christ-bearers, we can carry him and his influence into every place we enter.

The members of our society are scattered through every avenue of city and country life. They come from the home, the school, the office and the shop. In each of these places they are constantly coming in contact with young people who have no church home and no personal knowledge of Christ. A consecrated young person has such a strong, live interest in the feelings and ambitions of young people that he will often find a more effective way to reach them than an older person can. There is an attraction in the enthusiasm of a young worker which does hold one's interest and attention, when perhaps a more carefully laid plan might fail to accomplish its object.

God has created in every man an ambition to gain the best in life, and a desire for a higher and nobler life than he is now living. Many are being dragged down who are waiting and longing for a helping hand to come to their relief. They are glad to accept help if it is brought within their reach. They are seeking a place of peace and safety, and we can lift them up and take them across the trial or temptation, which is to some of them like the bridgeless stream that the pilgrims crossed, centuries ago. Because of this longing for nobler and higher lives, we can educate our young people for Christian living. Christ has instituted the church as a place of peace and safety and has bestowed his royal blessing on

its organization ; and through the universal desire for an abiding place, we can guide our young people into the fold of Christ.

We are stronger for being banded together. It is pleasant to feel that there is a place that belongs to us and that we have a part in this grand church militant. There are paths of usefulness opened to us that we might not find and enjoy outside the church. Christ called to his service, some from their fishing nets, another from gathering taxes, and later the scholarly Paul. So to-day he calls for workers from every rank and condition of life. There is a place in his church for each one and every place must be filled by the right one or the work suffers. Not every one can fill a great place, but the little places are just as important and the little duties must be done. In a building the hidden parts of the work are just as important as the finish or the great timbers that hold the roof, because, lacking either, the building is incomplete.

Christ came to Offero as a little child, yet he found it was the heaviest burden he ever carried. So we do not know how important a little act may prove to be. The influence of the church develops all the nobler qualities of character of which men and women are capable. Christ called the humble fishermen to his service and under the influence of his life and teachings they developed such noble characters that their names and the story of their lives have lived and come down through all the ages to our day.

The Christ must still be borne by his disciples to those who are waiting for his help and comfort. The workers in the church are yearly putting off the armor to receive the crown, and if no new ones come to take the places of the older ones, the work must cease. Christ, the church and the world are looking to the ranks of the young people to carry on the work. The Master needs them to advance his cause.

The Gospel was preached first at Jerusalem and then in the country round about there, and it has gradually spread through other countries, and yet how many there are who have never heard it. An English preacher asked some British soldiers, "If Queen Victoria were to issue a proclamation and, placing it in the hands of her army and navy, were to say, 'Go ye into all the world and

proclaim this to every creature,' how long do you think it would take to do it?" One of these brave fellows, accustomed to obey orders without hesitation or delay, and at peril of life, answered, "Well, I think we could manage it in about eighteen months." Eighteen hundred years have passed since our Master's command, "Go ye," was given, and millions have not heard the good news yet.

When Garibaldi had been defeated at Rome he issued his immortal appeal: "Soldiers, I have nothing to offer you but cold and hunger and rags and hardships. Let him who loves his country follow me." Thousands of the youth of Italy sprang to their feet. The Captain of our salvation says, "Go ye into all the world, and preach the gospel to every creature." "Lo I am with you alway," "Be thou faithful unto death, and I will give thee a crown of life." Shall not the youth of our land respond to such a call?

That is the true life which is filled, not with the pursuit of pleasure and personal happiness, but with earnest, loving service first to God, then to our fellowmen.

" We live in deeds, not years ; in thoughts not breaths,
In feelings, not in figures on a dial.
We should count time by heart-throbs when they beat
For God, for man, for duty. He most lives
Who thinks most, feels noblest, acts the best."

Shall we do all these things in New Hampshire, and immediately? We need not go back to the early centuries to find Christ-bearers. Only a year ago at our last Yearly Meeting, we were so glad to welcome the familiar faces of Father Moody, and the gentle, sweet-voiced lady who had shared his love and labors for so many years. I think we shall never forget the scene when the saintly old man stood with his hands outstretched and gave his benediction to the New Hampshire Yearly Meeting. It was in the young people's meeting and we felt this his blessing fell on us as Advocates of Christian Fidelity. Since that day, both have quietly folded their hands and gone to "the rest" that remaineth for "the people of God." In this state they loved so well, there is more, not less, to

do. Dear young people of New Hampshire, shall we not serve faithfully the Christ they honored with their life service?

Young people are constantly leaving our state to find their homes in other parts of the country. Some go to fill positions of trust and responsibility, and some to work out in quiet, solitary ways life's problems. While they are with us we have the opportunity to throw around them the influence of all that is good and true. When they leave us, if they do not carry in their own hearts the Christ life, no one can tell what strong forces will meet them in the new paths and lead heart and life away from thoughts of old home influences. We have them with us to-day. "Looking to the Lord Jesus Christ for help," we have promised to "imitate him in seeking the conversion of others." We are only sure of to-day and our church covenant binds us to make godly things supreme. If they are supreme in our thoughts we shall be Christ-bearers indeed, and the cause which is calling so loudly for workers will not suffer because our hands are idle, but we shall be helping on toward the grand success which so surely awaits the followers of Christ.





REV. CHARLES S. PERKINS.

THE CONFERENCE SERMON.

BY REV. CHARLES S. PERKINS.

Pastor of the Broadway Church, Dover, New Hampshire.

"Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."—Ps. 45: 16.

OTHERS will address you concerning the glorious past ; I am to speak to you of the still more glorious future. The psalm from which our text is taken is prophetic, looking forward ultimately to the coming of Christ as the great King and to the triumphs of the church under his reign. In David's time, even, the church of God was a very remarkable institution. It already had a renowned past, stretching back through many eventful centuries. It had a long roll of able and saintly men and women who had done well and entered into their rest. Enoch, and Abraham, and Isaac, and Jacob, and Joseph, and Moses, and Joshua, were the fathers; men, in their times, of piety and mighty deeds.

Now there were men when our text was written, as there have been ever since and no less to-day, who were always saying in lamentable tones : "The golden age of the church is past, and since the fathers have fallen asleep an evident decline has been going on. The sons are inferior to the fathers, and the standard of piety is greatly lowered ; would that Abraham and the fathers of his day and since his time were with us." But David, from a more careful study of the conditions, with less of mere sentiment, with a firmer grasp upon the actual facts, denied that this was the correct view. Without robbing the past of any of its glory he held that the present in his time was superior to the past, and that the future would be better still. We can think of him as saying, "Looking down through the ages I see the dawning of a brighter day than the world has yet known ; I see the Messiah calling his people about him, and

himself becoming the head of the church. In the new order of things then to come in there shall be great superiority over the past. If names do not appear in the church superior to Moses and Abraham as they were related to their times, the church shall nevertheless abound in princely men and women who shall greatly enlarge its borders and increase its prosperity. "

The prophecy of David in his psalm was evidently fulfilled. No one can doubt that the *Christian* church in its early history was very much in advance of the Jewish church even at its best, and that its leading men and women were greatly superior in many ways to the best people of the Old Testament times. And these princes that came into the church and made it a most glorious institution were from all lands, and were representatives of all nationalities instead of being confined to one little country.

Whatever may have been true of certain dark periods in the history of the church it is true that there have been great awakenings in which it has shown that great progress has been made over any period of the past. A careful consideration of all the things that characterize the church of to-day must convince us that the church of this century is very much superior to the church of the first century, whose serious defects, as they appear in the letters of the apostles, we are likely, in our reverence for anything that is merely ancient, to overlook. Whether you think of the wealth, or official positions, or learning, or eloquence, or piety that have belonged to the members of the church, you must see that this has been a century of princely men and women ; and at no time during this thus far best century of the church has there been in it more princely men and women than to-day. The fathers of the early Christian church, apart from the special inspiration that came to a few for reasons belonging to their times, are easily surpassed in every respect by the leading people in the church of to-day ; and of course there are hundreds of princely people in the church of the present where there was one in the early church.

But while there is no reason for holding that the golden age of the church has come and gone, and left an inferior and still declining age, there is equally no reason to believe that the full glory of the

church has yet come, and that from this time on it is gradually to fade away. On the contrary, there is every reason to believe that the church of Christ on earth is still in the east as a rising sun that has not reached its zenith, rather than in the west as a setting sun. It seems to me that there is no good reason for the supposition either that the church is soon to close its now brilliant career by the coming of the end of all things, or that it has received its fatal wound from the darts of its enemies, by reason of which its brief future is to be but a lingering death. No; the prophecies concerning the glories of the church on earth are not yet fulfilled, but are still in *process* of fulfillment, and the best days of the church are yet to come. The fathers of the church must always be regarded as great men in their generation; and when the leaders of the church of to-day shall have gone to their reward they will deserve a place among men of the highest renown; but the princes of the church of the future are doubtless to greatly outnumber, as well as surpass in ability and efficiency, those of the past.

As one branch of the church of Christ, beginning our denominational existence a hundred and twelve years ago in the valley below where we are assembled, and holding our first regular State convention on this very spot a century ago, we have a highly honorable as well as in a good degree successful past, which we are here to recall and of which we have reason to be proud. It is certainly a very fitting arrangement that during this Yearly Meeting we are to hear much about the past. We do well to highly extol the men and women who were identified with the beginning of our denominational life and with our early history. It is indeed well for us to recall the important events of our century and the names of those people who made for it so noble a record.

Any careful study of our history will always reveal to us much to admire, much to highly commend, much to thank God for, as well as much to inspire courage and hope for the future. Our roll of saints and heroes is a long and worthy one. Randall, and Tingley, and Colby, and Marks, and Woodman, and Quinby, and Burr, and Stewart, and Day, are our denominational fathers who lived on earth a princely life and have been called up higher. Fullonton,

and Curtis, and Cheney, and Dunn, and with them certain honorable women of their generation, are still among us as representatives of the past, to show us that the sons and daughters will have no easy task to surpass the fathers and mothers.

But I have no hesitation in saying that in our men and women of to-day, our younger men and women, our preachers, our teachers, our business and professional people, the managers of our various denominational enterprises, we greatly excel the average of the past ; and we have many leaders who, under the new conditions of human society, and with our broader and much more complicated denominational work, are proving themselves to be fully the equals of those who stand out most conspicuously in any period of our history. There are those among us, living forever in the valleys, and never taking in the broader views which stretch out before those who rise to a fair comprehension of their age, who are forever saying, " Our sun which once shone so brightly in the heavens is now going down. "

These people are forever sighing for what they call the better days of the fathers, and for the old ways ; of whose character, it is quite possible, they judge very much by the impressions of their immature childhood which have continued to abide with them, or from partial history in which the imagination of the writer is likely to play so prominent a part. When we have praised the fathers to the full extent of their merit,—and that, I am sure, is very great,—when we have placed the highest estimate that the facts will warrant upon their work, I still believe that, judged by any fair standard, the present among us is in every sense very much superior to the glorious past ; and I am no less confident that the future will be much grander than the present. When you who are now in the midst of the work shall become old, and pass away, and be reckoned among the fathers, it will be found that wisdom and piety have not died with you ; but wiser men, with clearer apprehensions of the full meaning of Christianity and with their new methods adapted to the ever-changing conditions of the world, will take your places and the work will go on.

We who understand the genius of our denomination and the

demands that will be made upon the church of the future can have no doubt that our religious organization, which has had so honorable a past, and which—though for various reasons it has never become numerically strong—has had so great influence in modifying and shaping religious belief in New England at least, will be no less needed in the future. It is not at all strange that we see going on, at last, a most vigorous revolt from those false religious theories and doctrines against which our denominational fathers protested a hundred years ago, and whose prevalence made our denominational existence a necessity. But such a revolt is always full of peril.

We see two very dangerous tendencies just now, both of which appear to a greater or less extent in the new Andover theology. One of these tendencies is in the direction of an attempt to justify old beliefs, which were always unscriptural, by the adoption of theories still more dangerous; the other tendency, instead of seeking for and accepting a fair interpretation of Scripture, is in the direction of denying the full authority of the Scriptures when it is found that they will not sustain the doctrines that men have sought to force upon them. The people in whom this latter tendency appears stand ready to eagerly catch up the hasty conclusions of reputed scholars who are just now subjecting all things religious to the most rigorous tests and whose final decisions, for which we shall do well to calmly and patiently wait, will, I have no doubt, be of practical value. Now a denomination whose creed has stood substantially unchanged for a hundred years, and is pronounced highly scriptural by the ripest scholarship of to-day, and is therefore without need of revision, is still needed to keep and hold up the true faith, the supreme authority of God's word, until those men who have put the Scriptures into the crucible, and have hastily concluded that all is being consumed because certain doctrines which we have never accepted do not stand the test, shall find out, as they certainly will, that the Scriptures are the sure word of God, and of such universal obligation that no one can any longer find a reasonable excuse for disobeying them.

Believing thus in the necessity of our continued denominational existence, and believing that the years to come will be more glorious

and successful than the years that are past, allow me to call your attention to a few of those things which seem to me essential if the prophecy contained in our text is to be applied to us.

1. The text itself suggests one of the most important of these essentials. While it predicts a time when there shall be many more princely people in the church, it certainly indicates that such princely people are absolutely necessary to the prosperity and glory of the church.

When we review the history of the religious movement that began here in the town of New Durham one hundred and twelve years ago, we are more or less interested in the organizations and methods that have been employed, but our attention is chiefly attracted to the men and women who formed these methods. Whatever we may think of their methods, we must see that their success was much less due to the religious polity they adopted than to their own ability and practical wisdom and piety, to their own individuality.

Many of these whom we call the founders of our denomination were indeed princely men ; princes whose opportunities were much inferior to the opportunities of to-day, whose field of labor was narrower and whose work was much less complicated, whose qualifications might not be so well adapted to the greatly changed conditions of our time, but real princes in their day and generation. Many of them, judged by the fairest standards, deserved to be called great men.

The demand of the future will be even more for royal men and women as well adapted to the new conditions as the fathers were to the old. Though organization and methods and polity, which our people are now very vigorously discussing, must always be important, the chief stress must be placed upon the men and women themselves. We must insist more strongly than ever before, if the possibilities of our future are to be realized, on princely men in the ministry.

While the fathers generally were men of high character, men worthy of being imitated by those who grew up about them, men of broad views and large intelligence, it is a most lamentable fact

that our methods of introduction into the ministry have been so defective, and our churches so strangely ready in the absence of any authoritative oversight to receive without much questioning as to character any one bearing the name of clergyman if only he can present a few attractive sermons, which he may have begged, borrowed or stolen, that we have among us and have had among us in the ministry, men of very small mental ability, and of much less character and piety, who leave every church to which they unfortunately come divided and discouraged and so put back in its course that years of hard work must be done before it can regain its former standing. We can never make any very great progress without an able and pure and manly ministry. We need, as much as almost any one thing, some effective method, it matters little what, of keeping unworthy and incompetent men out of our ministry, and of encouraging able and trained and thoroughly pious men to come into it.

And while we need a more princely ministry we need also a more princely laity to coöperate with the ministry. We need more intelligence, more study, more thought, more high character, more genuine piety, in the pews. Because of this imperative need the present young people's movement, if it be so directed as to work in the interest of our own churches, promises very much for the future. In it I see the hope both of a more princely ministry and a more princely laity; a condition upon which the successes and glories of our future depend far more than they do upon any methods, however good, of administering our affairs.

2. Another essential to the realization of the great possibilities of the future is a much more intense denominationalism.

There may be denominations of which the need of saying this would be much less evident. But in our case it must be insisted upon if we are to achieve any very great success. There is something very attractive to a real Christian in the idea of union, and it is entirely beyond controversy that the spirit of union must so exist in every genuine Christian and in every true Christian denomination that interdenominational fellowship shall always exist and that coöperation in general religious work shall be natural and easy.

But I have no doubt at all that the various religious denominations grew out of the necessities of Christ's kingdom ; I feel very sure that this is true of our own denomination.

For my own part, looking over all the interests of the kingdom, and considering all the perils from false doctrine and from conformity to the world that would even more than now threaten the church if it were organically a single body, I am not prepared to say that such a union is now desirable, as I feel very sure it is not possible. In any case the denominations exist ; they will doubtless continue to exist for a long time to come. There is no doubt that our own denomination will continue to exist. We doubtless have an important work to do ; we have our organizations, our institutions, our religious plant, if I may so say, upon whose establishing and perfecting much thought and labor and money have been expended. We have our history behind us, we have our methods, we have our peculiar characteristics, we have our place and standing as a Christian denomination.

Now, with a sweet spirit of toleration, and with the broadest charity, and with all readiness to unite in general work, and with ears so attentive to the voice of the Spirit that we shall be willing to put what we have in a common stock when the demand for that actually comes from heaven, it seems to me very clear that our present work is to make the most of ourselves and the religious capital we have accumulated. It has been a great cause of weakness to us in the past, as it evidently is to-day, that many of our people have been so taken up with watching for a chance to unite with somebody else, and to give our history and our possessions into other hands, that too little careful and well planned effort has been continuously put forth to make us what we ought to be and to enable us to accomplish for the common cause that which we were called of God to do. While the very genius of our denomination is averse to anything like narrow sectarianism, and we have really nothing to fear in that direction, these people have been wont to take alarm whenever any movement has been made towards developing our real strength, and they have hastened to undo or so mix up the movement with the work of other bodies that the best results

have always been prevented. Whenever we have succeeded in bringing into our fold sheep and lambs that have promised to add to our real denominational wealth, somebody has usually been ready to go in for opening the doors wide and shooing them out.

In the interest of effective work for Christ, in the interest of union itself, we need to devote much more planning and effort to making ourselves strong in all departments of our work and in all Christian qualities, so that when the time comes to join with other religious bodies in general Christian work we may be in condition to add some appreciable power to the union. If the time ever comes for us to be organically united with other religious bodies I would have ourselves before that made to be of such consequence that it shall be clearly perceived that we have added somewhat to the strength and character of the union.

3. Another thing essential to our realization of the possibilities of our future is an unshaken adherence to the fundamental doctrine of our fathers that the Bible is essentially the Word of God; the infallible rule, and only infallible rule, of faith and practice in religious matters.

Our fathers were strong, even with their limited intellectual attainments, because they relied without doubt or cavil upon the statements of the Scriptures as absolutely authoritative; they did not have the least suspicion that the word they proclaimed on the authority of the Bible could ever fail. It is true there was no Mr. Ingersoll to entertain them with brilliant satire over the mistakes of Moses, at five hundred dollars a night; there was no reputed scholar to hasten from his half-digested facts, drawn thus far from his own imagination it may be, to gravely tell them that serious mistakes run all through the Bible and that science is likely to show that the whole thing is a gigantic mistake, or worse.

If they had been thus informed I am very sure that, such were their religious experiences, they would have waited at least to question whether, after all, human history and human discovery and human reasoning are not as likely to be at fault as such a book as the Bible has proved itself to be.

I do not decry learning; I have no word to speak against science;

I honor all investigation, even though it be under the pretentious name of the higher criticism ; but I cannot otherwise than despise those professed Christians, some of them claiming to be scholars, who hasten to surrender without question every time that a new pretender comes up with blaring trumpet to assault the citadel of our faith.

The Christian people who will do the best service for the future, and who will hold the highest place of honor when after full investigation it shall be shown that the voice of the Bible and the voice of science are one, will be that people who shall not hesitate to say now, "Let God be true if every man is proved to be a liar;" and who with sublime faith can calmly wait until God shall slowly unfold those records which he has shut up in the earth and elsewhere, by which he has already settled many of the controversies of the past, and by which he will prove to all who assail his word that they do err not understanding the Scriptures, rather than that there are any serious errors in the Scriptures themselves.

The denomination needed to-day, and that will be needed in the future, is that denomination which will stand firmly for the defense of the faith once delivered to the saints.

4. Above all, if we are to realize the glorious possibilities of our future, we must, with all our learning, and with all our organizations and methods, and with all our superior facilities, have a closer fellowship with Jesus Christ, a deeper and more fervent piety.

I should despair of our future if I believed that our piety was in danger to any great degree of descending into that overwrought sentimentalism which has made its appearance among us, or if I supposed a very large number of our people were in danger of mistaking mere inspiring by various human devices for an intelligent submission to the leading of the Spirit of God by which we become the children of God. But we must not forget that, as individuals and as a religious body, we shall come very far short of realizing our great possibilities in Christian work unless we enter into so close a union with God that we may think his thoughts after him, and speak and work under the inspiration of his Spirit.

Many of our denominational fathers, though men of very ordinary

abilities, were strong because of their close union with Christ. However great our abilities and acquirements, in this age of greater opportunities, we shall succeed in the work for which the church was designed in proportion to the genuineness and completeness of our individual piety and the fullness of our devotion to God. Coming here to witness the passing away of a great century of Christian work, and to rehearse the deeds and honor the memory of those who wrought well during the long period of our denominational existence, may we be solemnly impressed with the fact that the dying century places in our hands a most sacred trust.

Here to-day the successful past transmits to the future the great interests of God's cause which it has so faithfully defended and fostered. It is easy for us to hear, on this sacred and memorable spot, the voice of the fathers saying to the young men who stand now on the threshold of a new century, "With your greater facilities and opportunities take now the work we have done as well as we could, and which we must lay down, and carry it on to still grander results in the coming and better age. You who are princes because of your superior advantages in this wonderful era, be princes no less in character and heroic deeds."



THE CENTENNIAL HYMN.

1792—1892.

By ADELAIDE CILLEY WALDRON.

TUNE — *Arlington.*

BREAK forth in hymns of grateful praise,
O children of the Lord,
And let the deeds of ancient days
Inspire each thought and word.

United firm in brotherhood,
With ready heart and hand,
Upon this rock our fathers stood.
And waited God's command.

Divinely blest, their faith and zeal
Have spread from sea to sea
The message sweet his words reveal
Of mercy full and free.

Fruition crowns the hundred years
Of labor glad and sweet;
Of anxious care, of hopes and fears,—
All laid at Jesus' feet.

Yet waits for us the fertile field,
And falls the fresh'ning rain;
And still shall generous harvests yield
Their wealth of golden grain.

O let us magnify the Lord,
And bow before our King;
O let us sound abroad his word,
And of his goodness sing.



Yours for the tenth,
R. Linn

EARNEST CONTENTION FOR THE FAITH.

THE CENTENNIAL SERMON.

BY REV. RANSOM DUNN, D. D.,

Dean of Theology at Hillsdale College, Michigan.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—JUDE 3.

IN contending for this faith there are purposes and efforts required of all Christians alike, and some specific obligations devolving upon individuals and individual organizations. All denominations agree in some points of faith and practice, but their points of disagreements are the grounds of their respective organizations. Here differences may be in specific doctrines, but commonly in the association and general phases of doctrines.

Every doctrine of Episcopalians, Presbyterians, Congregationalists, Baptists or Methodists is approved by some other body. Personal friendships and love does not depend upon single traits found nowhere else, but upon combinations and associations of characteristics. So it is with the Freewill Baptist connection, whose doctrines may be found in other churches, but not in the relations and combinations of truth which they can admit. If we could unite with a dozen churches at the same time and sacrifice or stultify our convictions and consciences, we might find boarding places in other bodies; but a real church home without convictions of truth and approval of conscience is an impossibility.

We consider ourselves set for the defence of the gospel in its consistency, symmetry and harmony, even though we attract less attention and are apparently less successful than might be expected

with a battle-cry over some extreme theory or extravagant pretension.

I. THE OBJECT FOR WHICH WE ARE TO CONTEND IS THE WHOLE GOSPEL IN ITS DOCTRINAL AND PRACTICAL SYMMETRY.

1. In the doctrine of divine sovereignty and human freedom, God is not only a benefactor but a supreme ruler; not only a God of love but a God of justice.

As a sovereign he governs matter by its physical laws, and mind by moral law. In the vindication of this government we believe in preaching its claims, laws and penalties as well as the goodness, gifts and promises of the benefactor. The sentimental sympathy which discards moral distinctions and deserts, the guilt of sin and threatenings of the Bible, harmonizes more with animal instincts than with divine holiness.

But the doctrine of divine sovereignty implies the moral freedom of the subjects. If man has not the power of choice he is not governed by a sovereign but by force and necessity. If free will, as, according to Edwards, only means the absence of obstruction between the choice and its end—between the purpose and its result—a freedom like that of water to run down hill, it is simply physical but not moral freedom. It is not the question whether a man can do as he chooses, but can he choose otherwise than as he does choose? Not that whosoever will, may come; but can he will to come? Free will is free choice—not free results of choice.

Providence determines the limits of men in their nature and environments—"the bounds of his habitation"—but within these bounds the human will is left free, subject to the moral government of God, which is perfectly consistent with the doctrine of moral liberty.

2. The atonement was referred to in Eden, promised to the patriarchs, illustrated in the ceremonial law and published in the gospel.

Some have denied this doctrine and others have destroyed its practical influence by denying its conditionality. But Freewill Baptists have always taught its freeness, fullness and conditionality; thus affirming that Christ "died for all,"—"tasted death

for every man," that "whosoever believeth in him might be saved."

3. The doctrine of depravity was once delivered to the saints, painfully developed in history and experience, but too often its practical utility was prevented by denying it altogether or by affirming its universal sinfulness.

But Freewill Baptists have taught that men could not be guilty for that which they did not do and could not avoid. They have believed in the doctrine of universal hereditary depravity, but, recognizing the class distinction between *natural* and *moral* depravity, they have believed that "sin was the transgression of the law," that where there is no law there is no transgression nor guilt without disobedience. Thus the necessity of "keeping the body under" in constant watchfulness over the instincts of the flesh is urged; and yet the absurdity of holding beings as guilty of that of which they had no knowledge or choice is avoided.

4. The Word of God is very distinct and positive respecting the ordinance of the gospel.

In view of the liberty taken by some to ignore the divine law in this matter, it is specially necessary to earnestly contend for the original instructions of God upon this subject. Some laws require only a state of mind and heart, as love and forbearance, but imply external action in their development. Others require an external action but imply a right state of mind or moral obedience in the performance of the action. Such are the laws of God respecting baptism and the Lord's supper. The laws in both ordinances require an external action without which the law is not obeyed.

A moral condition *only* will not obey civil law respecting taxes, military duties or marriage; neither will it meet the claims of the law respecting gospel ordinances. It may obey the moral law, but James teaches the necessity of works as well as faith. A man is not baptised because he thinks he is. He may think he is married because he feels like it,—that he has paid his taxes because he is patriotic,—that he has fought a battle because he has the requisite courage, or that he has been baptized because he prays; but in all these cases there is a question of fact involved. Freewill Baptists

never believed that Quakers, or others who did not perform the action required by the Bible upon these subjects, were baptized. They might obey the law of repentance and faith—of love and worship and thus be pious, but they are not bastized nor communicants without the actions required.

Neither are the external actions true obedience without faith or Christian character. Those who “discern the Lord’s body” and none others, are entitled to the ordinances, and are commanded to be baptized, and “show the Lord’s death till he come.” The ordinances are personal duties, required of all Christians and none others. There is nothing in the language or spirit of the law to justify the assumption that one may perform these duties for unconscious or deceased subjects any more than repentance, faith and holiness may be thus substituted.

The faith once delivered to the saints embraces baptism and the Lord’s supper, and it is the special duty of Free Baptists to earnestly contend for their performance, and never in theory or practice excuse any Christian from one ordinance because of the honest omission of the other. As well might one be excused from family duties because his taxes were unpaid, or from prayer and worship, honesty and benevolence, because he had not been immersed. If the omission of baptism should turn a Christian from the Lord’s table, it would, upon the same principle deny his right and obligation to attend to other public duties.

These are some of the items of the faith once delivered to the saints for the vindication and support of which our denomination is especially responsible.

II. THE SACRED SCRIPTURES AND THE NATURE OF THE CAUSE DEMAND EARNEST CONTENTION FOR THIS FAITH.

1. God in all his works and in his government, presents an example of earnestness.

The stars and planets, the winds and waves dash on by the power of divine purpose. The currents of vegetable and animal life continue by the divinity in which we move and have our being ; and the moral government of God over angels and men continues in mighty force. There is no fiction in the plans, nor weakness in the

purposes of the Creator and ruler of the universe, and there should be none in the purposes of his creatures respecting his truth and faith.

2. The forces and tendencies of human nature suggest the necessity of earnest activity.

The laws of animal life, intellectual activity, social impulses and adaptations show that man was created for earnest effort in reference to truth and faith. Life in earnest, life in truth, faith and hope is the only true life.

3. The subject and objects proposed in the text deserve the earnestness required.

“By faith we understand the worlds were formed by the word of God,” and by it his creatures fulfil their destiny. All science is based upon confidence in its laws. So nations exist and civilization is developed by faith. Faith in being is the foundation of all society and morality; and earnestness in that direction is demanded by every feature of obligation. This faith is the essence of all true religion, the condition of salvation—the only path to holiness and heaven.

For the introduction of this faith into the world God “gave his only begotten Son;” for its promulgation the Son gave his life; for its confirmation the Holy Spirit is continually striving; for its vindication thousands have given their lives in martyrdom; for its promotion millions of the best men upon earth have consecrated their time, talents and labors. This general estimate of God and good men fully justifies the earnestness demanded. The intensity of desire and purpose exhibited in the life and death of Christ and his followers show not only the value of the faith but the reasonableness of the earnestness with which it is to be vindicated. An appreciation of a thousandth part of the real and eternal worth of this faith would be a thousand times more than the human brain could endure.

4. But this faith has its conflicts; and the most intense earnestness is necessary to its victories.

For the development of the mind and its control of the animal propensities, as designed in creation, earnest effort would have been

necessary, even in a state of holiness; but the fall of man and its consequences increases this necessity amazingly. It is not now simply a symmetrical antagonism, but a "fight of faith" with "the world, the flesh and the devil;"—three very formidable enemies to holiness, happiness and heaven—demanding the most vigorous earnestness and courage.

To "beware of men," to "keep the body under" and to "resist the devil" is now indispensibly necessary to peace and safety. The world is a battlefield, life a warfare and its victories its principle successes and joys. These victories are not secured by carnal weapons nor worldly subtlety, but "this is the victory that overcometh the world, even our faith." Our enemies are always in earnest, active and aggressive. The tempter is never idle, the world is never pious, the animal appetites and passions never inactive. How can anyone expect to live independently in such a world as this or die triumphantly without earnest contention against sin and for the truth?

5. Earnestness in purpose and action are indispensable conditions of success.

In all kinds of labor, business and professions this is true; and equally so in all kinds of moral and religious enterprises. Brahmanism, Buddhism, Mohammedanism, Romanism, Mormonism and all systems of error have succeeded mainly by force. Often without philosophy or reason, without goodness or consistency, earnest zeal has been successful. How much more so in connection with truth and holiness! Jacob was successful in prayer, Moses in government, the prophets in teaching; but they were deeply in earnest. So was John the Baptist in preparing the way for Christ. So was Christ, who wept over Jerusalem, continued all night in prayer and died for sinners. The apostles "ceased not to warn everyone night and day with tears," and their successors gave their lives in contending for the faith, but not in vain. "The blood of the martyrs was the seed of the church." Without this spirit Christian work never has been successful in the true sense, but all successful Christian workers have been seriously in earnest. Knox and Luther, Whitefield and Wesley, Finney and Spurgeon were types of

that class. It was not generalship, statesmanship, wealth, wisdom, nor even piety alone ; but extraordinary earnestness more than any other human qualification which achieved their wonderful successes.

God's will and plan in this respect is seen in universal nature and history and revealed in his word. "They that sow in tears shall reap in joy." Whole denominations are thus distinguished. The tearful earnestness of the Baptists, the zeal of the Methodists and the contention of the Disciples must account for their success rather than superior piety, culture or soundness of doctrines and usages—in which they differ widely and controvertially.

Our own denominational work has not been a failure in soul-saving—our great work rather than denominational growth—but our success has always been when most in earnest, and much greater in proportion to our earnestness than in proportion to our wealth, popularity or education. Whenever and wherever our people have engaged in their work with the zeal and purpose demanded by the nature and truthfulness of their doctrines they have been successful.

From these hills and associations we can almost see the face and tears which a hundred years ago represented our doctrines, spirit and polity. "Not by might, nor by power," but by the "Spirit" was that work commenced and prosecuted. And now while money, influence and intelligence are needed, nothing of human possibilities is so much needed as the holy ardor with which the fathers made these hills and vales echo with the call to a free salvation. We have a hundred times more wealth, scholarship and church edifices than they had, many hundreds of Sabbath schools and more than a half-million dollars in colleges where there were none then ; but what about the relative success? God's word and Spirit are the same. O for that earnest spirit of prayer, exhortation and preaching which prevails with God and man!

A HUNDRED YEARS OF PROGRESS.

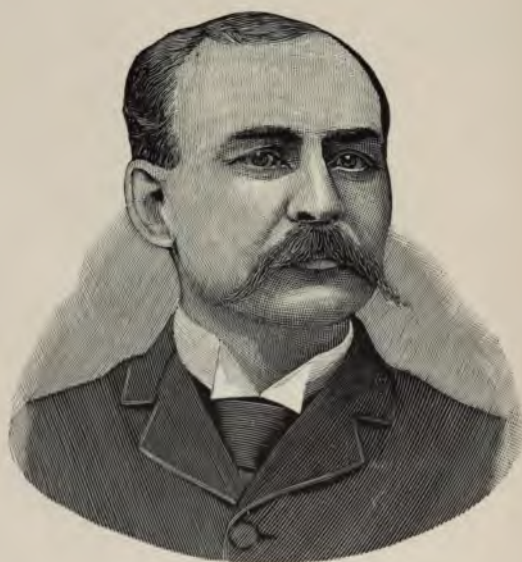
BY MRS. J. A. LOWELL.

A HUNDRED years for prayer,
For truth to do and dare
In Jesus' name.
The little one how strong !
The few a numerous throng !
Sing, sing, in grateful song
With loud acclaim !

Our hearts are glad to-day
As back fond memories stray
The past to trace ;
Glad for the work begun,
Glad for the trophies won
To God's immortal Son,
Through sovereign grace.

Glad for the noble men
Who bravely rallied when
Their leader called ;
Undaunted, firm, and true,
They many a conflict knew,
But, though so weak and few,
Were not appalled.

Free Grace ! Free Men ! Free Will !
These be our watchwords still
As on we pass ;
United heart and hand
Firm may we ever stand,
Obeying God's command,
The world to bless.



REV. N. A. AVERY,

Pastor of the Monument Square Church, Manchester.

The tardiness of the engraver having prevented the appearance of Bro. Avery's portrait, with those of other members of the Board, in the "New Hampshire Yearly Meeting Centennial Number" of The Morning Star, he has kindly allowed its insertion here.

DENOMINATIONAL OBLIGATIONS TO MISSIONS.

AN ADDRESS.

BY REV. NEWELL AUGUSTUS AVERY.

WHEN the Union was in peril and our country's flag was dishonored by those whom it protected and blessed, a young man, the only son of a widow, said to his mother, "I am going to enlist." "On what grounds," asked that loving mother, "do you decide to leave me for the army?" "I have four reasons," he replied. "First, my country needs me; second, I am able to go; third, my country calls me; and fourth, I am willing to go." And he went. The arguments of this young hero suggest an arrangement of treatment in the discussion of the theme assigned me for this hour:

"Ought our denomination to contribute less than one hundred thousand dollars for missions in 1892?"

THE NEEDS OF THE FIELD FURNISH AN AFFIRMATIVE ANSWER.

1. Illustrative facts exist in the extent of unevangelized territory. Men, even Christian men, often seem to contract their field of responsible operations to some one specified nation, state, township or society, forgetting that Jesus said, "The field is the world," and that, "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations." Again, and just before he ascended to glory, almost his last words were, "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all nations. . . . And lo, I am with you always, even unto the end of the world."

Nearly nineteen centuries have rolled away since Christ uttered

these memorable words, and to-day we are told that more than a billion souls are unreached, and more than eight hundred millions have never heard of Christ or of heaven. We think our hands full with a parish of several hundred members. Yet it is estimated that there is but one missionary to every one hundred thousand heathen: Does not the vastness of the field and these stupendous facts reveal special needs for increased means?

2. The ignorance and superstition of the heathen furnish other reasons for an increase of material agencies for their evangelization. Let us notice a few instances.

A Hindu of thoughtful, reflective mind, but devoted to his idols, lay on his death-bed. As he saw himself about to plunge into the boundless unknown, he cried out, "What will become of me?" "O," said Brahmin, who stood by, "you will inhabit another body." "And where," said he, "shall I go then?" "Into another." "And where then?" "Into another, and so on, through thousands of millions." Crossing the whole period at a bound, he cried, "And where then?" Paganism could not answer, and he died, agonizing under the inquiry, "And where shall I go last of all?"

This ignorance and superstition is further seen in the custom of offering human sacrifices to idols. It is said that on one of the South Sea Islands the foundations of pagan temples are laid in human sacrifices. Dr. Phillips, in an address delivered at one of the London anniversaries said: "It is stated in the history of England that when the first missionary who arrived in Kent presented himself before the king to solicit permission to preach the gospel in his dominions, after long deliberation, and he was about to receive a negative answer, an aged counsellor, with his head silvered over with gray hairs, rose and said: 'Here we are, like birds of passage. We know not whence we came nor whither we are going. If this man can tell us, for God's sake let him speak!'" And shall we not all say, if there are a billion of our fellow creatures who are like birds of passage, knowing not whence they came nor whither they are going, "For God's sake," let us send them the gospel that will tell them—whatever the cost!

3. The need of additional contributions is emphasized by the

condition of our treasury. We need more churches on land, and perhaps a "Salvation Navy," or the gospel afloat, like that of Robert W. McAll, in France. We need more schools and churches in foreign lands. We need more men, that we may launch out into other and broader fields. But how can we have these without more money?

It is said that the Duke of Wellington, in preparing for the conquest of India, seemed to give more attention to securing bullocks than men; and being asked the reason of this singular conduct, replied: "I knew if we had bullocks we should have men, and if we had men we should have victory." What our mission field needs to-day is, not bullocks, but money—at least \$100,000;—if money, then men; if men, then by the blessing of God, victory.

WE ARE ABLE TO MEET THE EXIGENCIES OF THE SITUATION.

If we honor the Scripture rule for giving we shall prove our ability to raise one hundred thousand dollars for missions in 1892. Away back in patriarchal times, before God had given specific command reflecting the matter, Jacob, prompted by the eternal fitness of things, made this vow: "Of all that thou shalt give me I will surely give the tenth unto thee." This order of things afterward became a law, and we read in Leviticus: "All the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's: it is holy unto the Lord." All were to appear before the Lord, but none empty handed. "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee. The early disciples, on learning the needs of other disciples sent relief, "Every man according to his ability." The injunction of the inspired apostle was: "Upon the first day of the week let each one of you lay by him in store, as he may prosper.

Now, if we return unto the Lord two cents per week—some will give much more, and all are surely able to do that—we shall secure at least \$86,000. Then, as Secretary Vincent intimates, we can trust for \$14,000 from other sources which will cover the desired \$100,000. But better still. If we set apart for God an average of \$1.17½ per member there will be in the treasury \$100,000 plus

the possible \$14,000 from other sources. Chinese converts are said to each give annually \$1.20. We certainly are able to exceed that, and if we pay according to our ability the desired amount will be forthcoming. But, suppose we had the consecration of the Moravians, of whom one in sixty are missionaries, supported in the field by the other fifty-nine, we should have not only a hundred missionaries and their wives in the field, but more than fourteen thousand. Shall Free Baptists be outdone in sacrifice for God and humanity?

THE MISSION FIELDS OF THE WORLD ARE CALLING FOR HELP.

It is the cry of individuals and nations whose ignorance and superstition have been their desolation. Mothers wailing for their children whom they have destroyed. A native mother in a child's mission in India cried out, "Why did you not come sooner, then my little boy might have been here?" She then explained that she once had a beautiful boy whom she took into the jungle and she w. "Why did you not come sooner?" is the cry of millions, from the peasant to the chieftain.

On one of the Society Islands six hundred children were assembled at a feast. They marched through the settlement in procession, dressed in European garments, wearing little hats and bonnets, made by those very parents who would have destroyed them according to their cruel customs had not the gospel come to their rescue. These children and their parents occupied the chapel. Their appearance was most affecting. The eyes of some were beaming with delight as the father said to the mother, "What a mercy it is that we spared our dear child." But tears rolling down the saddened cheeks of others told the painful tale that their children had been sacrificed. A venerable chieftain, gray with age, could bear the scene no longer. He arose and with an impassioned look and manner exclaimed: "Let me speak! I must speak! Oh, that I had known that the gospel was coming; then my children might have been among this happy group! But alas, I destroyed them all!" And sitting down he gave vent to his agonized feelings in a flood

of tears. Thus the millions of heathendom, in the darkness of superstition and death are calling for the gospel.

Paul heard the call more than eighteen hundred years ago, when in Troas, near the site of the ancient city of Troy. In vision he saw a man stand calling, "Come over and help us." Wesley heard it when he exclaimed, "The world is my field." William Cary heard it and became the first missionary of modern time, in the year 1793. Randall heard the call and a hundred years ago planted a mission interest in New Hampshire that is sending its roots into all the earth. Shall not we, his children, standing as we do to-day on hallowed ground, hear the agonizing cry and carry the work, so nobly begun, to a glorious conquest? Shall we not make the year 1892 a jubilee, in the anthems of which, the angel choirs shall join in the tune of a hundred thousand for India alone?

WE OUGHT TO BE WILLING TO DO OUR FINANCIAL DUTY.

1. The intrinsic value of the gospel furnishes a powerful motive for its dissemination. If convinced that in Colorado or in some other state, however remote, there was a gold mine of great value within your reach, would you not make any needed sacrifice to obtain it for yourself and friends? But as valuable as are the mines of earth, the gospel is of infinitely greater value. It is "the pearl of great price." Its influence upon the lives of individuals reveals its nature and worth.

A Cuban lady, whose husband had become a Christian, was asked her opinion of the change. She replied: "He is a very good man now, but he used to come home at two o'clock in the morning and abuse me. Now it is all changed." She could not read the language in which her husband's Bible was printed, but would take it in her hands, look at its pages, then kissing the sacred volume would say: "O, since that book has come into this house, I am a happy woman!" What the Bible is doing for individuals and homes it is doing for nations; thus proving its intrinsic value and furnishing reasons for raising any sum needed to give it to the world.

2. As a denomination, the excellencies of our doctrines should

stimulate our willingness to make great sacrifices in extending the boundary line of their influence. We meet those who are almost intrusive with their dogmas, but we can but admire their confidence in the accuracy of their doctrines and their zeal to extend them. We heartily believe in the superiority of the doctrines which have formulation in our articles of faith; and it is a comfort to some of us that prominent men outside of our body have discovered their excellencies. A clergyman of distinction once declared that 'the Free Baptist denomination was the only denomination on the face of the earth that dared to stand squarely on the Scriptures, or who dared to preach a whole Bible.' We have also been told that a certain distinguished clergyman of a larger body once said: "The Free Baptist denomination has a history of which it has a right to be proud. If we had such a record on the slavery question it would be blazoned from one end of the earth to the other. They have freed the slaves, they have made us all *free willers*. Now God has one more work for them to accomplish; that is, to make us all *Baptists*; then who shall say that the Free Baptist denomination is a little denomination?"

If we then hold the truth in its fullness and purity, are we not, in the name of consistency, bound to preach the gospel, according to our articles of faith, to the whole world—however great the cost?

3. We ought to be willing to go to the front or send a substitute. It means something to go to the front in any conflict. During our late civil war it meant separation from home, hardship, exposure, disease, peril and often death; and men were glad to pay large sums for substitutes. Does it mean any less to go to the front in carrying the gospel to every land? It may not be the duty of all to *go*, but all may assist in the effort to *send*.

One said in my hearing, "If the Lord will let me stay at home, of all that he shall give me, I will surely give the tenth, and I will do all I can to send recruits and help the heroes in the field." She has been faithful to her vow. Ought we not to pay liberally for the privilege of staying at home? Shall we not willingly do so if we are aggressive Christians? It is said that no church ought to call itself

aggressive or evangelical that does not expend for the support of missions at large, at least one dollar for every five it expends on itself. Is not the privilege of "enjoying religion" in the environments of our own civilization worth such a sacrifice? If not, just what value do we put upon it? More. The obligation is upon us to go to the front or help the substitution effort. Which? That depends; but the obligation remains just the same.

4. The success of missions should stimulate our efforts to spread the gospel in foreign lands. The *success* of foreign missions can have no better illustration than the *progress* of foreign missions.

A hundred years ago China was literally a walled country of which little was known. In 1807 Morrison began his siege against the strong-holds of paganism in Canton, and at the close of 1891 there were in China thirty-nine societies, 2,740 native and foreign workers and 37,287 living converts.

One hundred years ago India was held from Christianity by European apathy, godlessness and greed, combined with native hate, ignorance and superstition. Now, to India's inhabitants, including her 40,000,000 Zenana—imprisoned women—the gospel of Christ can be freely offered.

A hundred years ago Japan inscribed upon her gates, "Death to every teacher of a foreign religion;" and the first Protestant hymn ever sung in the harbor of Yeddo went up from Commodore Perry's frigate in 1853. The gospel entered her gates in 1854, and now Japan has three hundred and sixty-nine light stations, 31,000 members and fourteen theological schools.

One hundred years ago Africa, with its vast territory and 100,000,000 of people, was wholly unknown except in a few of its harbors. Later, two Scotchmen—one a gardener and the other a spinner—opened up Africa to the gospel; and now, Africa has from 250,000 to 400,000 believers in our Lord and Saviour, Jesus Christ.

A hundred years ago, not one call for missionaries; to-day, the call from every land is, "Come over and help us." Then, not a woman's missionary society; now, thirty-eight, with an income of

\$1,750,000 and employing 4,397 workers. Then, the prospect for female education in heathen lands was so small that Dr. Duff wrote: "So far as I can see, female education is hopeless." But to-day, 90,000 are being educated in India alone. Then, no college supported its own missionary; to-day, forty-nine educational institutions support foreign missionaries. Then, not a young people's society to assist in benevolent work and sacrifice; to-day, there are many such organizations sustaining foreign missionaries in the field, of which ours has the honor of being first. Then, but few in heathen lands had received the light of the gospel; now, millions can sing the song of "free grace and dying love."

Of all the achievements of this wonderful century, none have been so great, so grand and so glorious as those of foreign missions. And to say nothing of the reflex benefits of foreign missions—which are very great—the same working capital placed in foreign fields produces ten-fold greater results than if placed with home churches. These facts should stimulate investments in foreign missions.

5. The fact that our opportunities are passing should call forth our best efforts to at once redeem the time and redeem the world. There have been world-wide explorations and "the map of the world is complete." There is world-wide communication and fraternization. Dr. Phillips says, "There was never a time in the history of missions when such opportunities existed for evangelizing the world as to-day.

But do we realize that these opportunities are fast passing beyond our reach? Do we realize that while thousands are being saved, millions are entering the valley of death without a knowledge of Christ? We learn that in the year 1890 fifty thousand gave themselves to Jesus, while in the same year twenty million souls entered the regions of death without even hearing that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Surely our passing opportunities demand our hearty consideration and prompt financial action.

NOW ACCEPT A FEW WORDS BY WAY OF EMPHASIS.

Because of the needs of the field ; because of our ability to meet the exigencies of the situation ; because of the soul-stirring calls from mission fields ; because of the nature and value of the gospel ; because of the excellencies of our denominational doctrines ; because of our obligations to go to the front or pay for substitution ; because of the success of all missionary investments and 'because the King's business requires haste ;'—*because* of these solid facts and *upon* them I base my plea for the placement of at least one hundred thousand missionary dollars in our general treasury before the close of the current year.

Before the monstrous wrong he sets him down—
One man against a stone walled city of sin.
For centuries those walls have been a-building ;
Smooth porphyry, they slope and coldly glance
The flying storm and wheeling sun. No chink,
No crevice lets the thinnest arrow in.
He fights alone, and from the cloudy ramparts
A thousand evil faces jibe and jeer him.
Let him lie down and die: what is the right,
And where is justice, in a world like this ?

But by and by earth shakes herself, impatient ;
And down, in one great roar of ruin, crash
Watch tower and citadel and battlements.
When the red dust has cleared, the lonely soldier
Stands with strange thoughts beneath the friendly stars.

—E. R. SILL, in *The Century*.



REV. C. L. PINKHAM, STATE AGENT.

"At once the servant of the Mission Committee and the pastor-in-general of a hundred churches." (See page 26.)

"In the supply of vacant churches, in the happy settlement of pastors, in the strengthening of our weak interests, in the organizing of new churches, in the stimulus given to all our benevolences, the usefulness of this agency to the Yearly Meeting is not likely to be over estimated." (See page 30.)

SUMMARY REPORTS OF CONSTITUENT BODIES.

ALPHABETICALLY ARRANGED.

BELKNAP ASSOCIATION.

REV. FREDERICK L. WILEY, SECRETARY, LACONIA.

FOURTEEN loyal children, constituting the Belknap Association, would reverently greet their maternal parent, the New Hampshire Yearly Meeting, and unite with other members of the same honorable family in celebrating the event of her one hundredth birthday. The first thing in order is a report as to the behaviour of these children during the crowning year of the golden hundred.

The churches of this Association nearly all have pastors. Those that have not have stated preaching most of the time. They all report for the Year Book, all pay the membership assessment and all contribute for benevolent objects. It has four young men preparing for the ministry. The sessions have careful prearrangement, are made interesting and are consequently well attended. Wednesday evenings of the sessions are occupied alternately by the Woman's Missionary Society and the organized young people of the Association. All departments of benevolent work have representation and collections are taken for each. The collections for the past year averaged \$52.15 per session and aggregated \$156.45.

FIRST BELMONT.—Pastor J. Burnham Davis has been nurturing the ingathering of last year and assisting his people in modernizing and beautifying their church edifice. Six benevolent objects have received an aggregate of \$731.48.

SECOND BELMONT.—Rev. J. C. Waldron is on the tenth year of his pastorate. The church is small, but doing a good work.

FIRST CANTERBURY.—Brother Walter J. Malvern, a young licensed preacher, is the stated supply. He has just returned from several months' absence in Europe. Funds are pledged for a new parsonage. Contributions for benevolent objects \$59.80.

CANTERBURY CENTER.—This is a union church. Our share is one-fourth of the time and is supplied this year by the local pastor of the Congregational church.

EAST TILTON.—Rev. A. D. Jones of Laconia is the accepted pastor of this church and interest in the services is reported as on the increase.

FRANKLIN FALLS.—Rev. G. T. Griffin has resigned the pastorate of this church to accept a call from Richmond, Maine. Of the eighteen received to membership the past year, twelve were by baptism.

GILFORD VILLAGE.—Pastor Jeremiah Phillips reports that he is comfortably supported by voluntary offerings. Benevolent enterprises have been remembered during the past year to the extent of \$123.98. Three of the seven added to the membership were by baptism.

GILMANTON IRON WORKS.—Rev. J. G. Munsey has entered upon the sixth, and what promises to be the best, year of his pastorate. \$51.50 have been devoted to benevolent work and nineteen have just been added to the membership.

LACONIA.—Rev. Lewis Malvern is on the fourteenth year of his pastorate. Attendance upon all the means of grace is large and participation hearty. The Advocates of Christian Fidelity are one hundred and seventy strong. Children of the Loyal Myrtle League number ninety and support a school in India. Forty-seven Morning Stars are taken and other denominational literature in proportion. Of the \$2,774.07 raised by the church and society, \$2,432.52 have been devoted to current expenses and \$341.55 to benevolent purposes. Thirty-nine members have been added to the church.

PARK STREET CHURCH, LAKEPORT.



THERE are obvious reasons for the appearance of at least three church edifices in our illustrative list. The first church built in the town of New Durham—1750—has historic significance to us from the fact that Randall preached in it for years (See page 25). The first church on the "Ridge" was built in 1817, remodelled in 1861 and is now the only place of public worship in that vicinity (See page 58). The last church dedicated in the Yearly Meeting before its centennial session is represented above. (See top of opposite page). The three illustrate progressive church architecture for nearly one hundred and fifty years.

LAKEPORT.—Rev. W. H. Getchell, pastor. Since a year ago last December, when the meeting-house was burned, till May 27th, when the new house was dedicated, the church suffered from the inconvenience of worshipping in two halls; and yet enjoyed uninterrupted prosperity. This church edifice is a model of modern architecture, is appropriately furnished, cost \$19,500 and is paid for. The first Sabbath of its occupancy it was consecrated by the reception of twenty-four members by baptism, making forty-three additions for the year.

LOUDON.—Under the supervision of Rev. Franklin Blake, pastor, the church edifice has been repaired, \$47.25 have been contributed for benevolent objects, some revival grace has been enjoyed and two have been received to membership.

LOWER GILMANTON.—This church is without a pastor, but maintains devotional meetings and Sunday school. No aggressive work reported.

MEREDITH CENTER.—Rev. David Calley having resigned on account of poor health, this church is now without a pastor. The society is made up of excellent people and this is a good field for somebody.

NORTHFIELD.—Deacon C. H. Ayers is doing the best he can for this church, which is now without a pastor.

LISBON QUARTERLY MEETING.

DEA. JOEL SPOONER, CLERK, FRANCONIA.

Mingled feelings of joy and sorrow attend our report. Joy, because of efficient work done and souls saved in connection with some of our churches, and sorrow over the apathy and depletion of others. The net gain in membership has been twenty-two.

CONCORD, VERMONT.—This church is situated in a sparsely settled, rural district. Most of its former supporters have died or moved away. Now, the faithful few have no pastor.

CARROLL.—Under the shadow of the Twin Mountains in northern

New Hampshire, and near a famous summer resort, stands the little church of Carroll. Pastor Milton Downing is now gathering the results of a glorious revival.

EASTON.—This is one of our new interests. The church holds forth the gospel torch to a thinly settled mountainous district. The pastor, Rev. T. E. A. Morrill, is the right man and a good interest is reported.

FRANCONIA.—Rev. A. J. Eastman, pastor, is always improving church property, paying church debts or adding to church membership. Just now he is rejoicing over a glorious revival in which many are coming to Christ.

LISBON.—Rev. S. S. Nickerson is now on the fourteenth year of a pastorate characterized by faithful work and solid prosperity. A new church edifice and a new parsonage have recently been built.

LITTLETON.—This church completed its twenty-third year on the twenty-ninth day of last April. Rev. J. B. Merrill, the pastor, is doing a good work and the church has a hopeful outlook.

MILAN AND STARK.—But few people reside in the extensive parish of this church. The best that the few faithful ones can do is to provide occasional preaching.

WHITEFIELD.—This church, with its modern sanctuary and parsonage valued at \$15,000, and Rev. B. F. Jefferson as pastor, is well equipped. It is awake to all sorts of benevolent work and added fourteen to its membership last year.

WOODSTOCK.—Since the death of Rev. F. H. Lyford last summer this church has had no pastor. Rev. D. E. Land is supplying the pulpit to good acceptance this summer.

MERRIMACK VALLEY ASSOCIATION.

DEA. G. S. HOLMES, CLERK, MANCHESTER.

Ten churches combine to make this body. Some of them are weak and some of them are strong; but efforts are making to secure

the largest returns to the Lord's cause from each. Our sessions have thoughtful preparation, are generally well attended, and are seasons of interest and profit to all.

CONCORD—CURTIS MEMORIAL.—The pastor, Rev. O. W. Waldron, and his people are unitedly working together and to profit withal. The Sunday school is growing, the young people's society is flourishing, and thirty-seven have been added to church membership. A good pipe organ has recently been put in and paid for. Contributions for benevolent objects \$1,172.16.

CONTOOCOOK.—If the efficient pastoral labors of Rev. N. C. Lothrop meet with coöperative response from the parish we shall expect to hear good news from Contoocook in the near future.

EPSOM.—Rev. J. W. Scribner, pastor. This church has a good record on the line of benevolent contributions which is well sustained by the present administration. \$178.17 isn't bad for a middling sized church. Seven added to membership.

EAST WASHINGTON.—This church reports only seventeen members, all told; it has no pastor but has paid \$5.00 for missions.

MANCHESTER.—Rev. N. A. Avery, pastor, is vigorously pushing all departments of church work. Free pews are a success, the Sunday school numbers 270, the young people's society is thrifty, and \$104.97 have been contributed for benevolent objects.

NEWBURY.—Pastor Tewksbury supplies this church for the current year. The church is weak and small but manages to do something for the Lord's treasury.

PITTSFIELD.—This church is prospering under the efficient ministrations of Rev. J. E. Dame. Reports mention a harmonious people, a large, well-equipped Sunday school, some revival interest and \$145.00 contributed for benevolent objects.

SUTTON.—Rev. Francis Reed, pastor, is doing an efficient work considering the fact that he has the entire town for his parish. Contributions for benevolent objects \$35.70.

WARNER.—This church is small and isolated. It has had no pastor for a long time, yet "the immortal six" refuse to accept ecclesiastical extinction and have sustained monthly meetings for fifteen years.

WILMOT FLAT.—Rev. W. H. Yeoman, pastor, has occupied the field for several years. Report mentions a good Sunday school with an efficient superintendent and faithful teachers. The church is credited with \$5.00 devoted to benevolent objects.

NEW DURHAM QUARTERLY MEETING.

REV. D. I. QUINT, CLERK, FARMINGTON.

Several churches of this body have revised their records, thus reducing somewhat their membership. Nearly all our churches have some method of raising money for benevolent objects. There are twelve A. C. F. societies doing a good work. Most of our churches have pastors and are maintaining the ordinances of the gospel. Several have enjoyed revivals under the labors of Evangelist Land. Two of our aged ministers, Revs. Seth Sawyer and D. L. Edgerly, having made a good record, have been called from labor to reward during the past year.

ALTON.—Rev. J. C. Osgood, pastor, works all departments and secures well balanced results. A good revival is now in progress, a neat and commodious vestry has been built as a memorial gift from Mrs. M. J. Sawyer and the church is credited with \$77.55 benevolent money.

BARRINGTON.—State Agent Pinkham says that "Rev. F. E. Briggs has resurrected the Barrington church, has built up a good congregation and a rousing Sunday school." By the way, Bro. Briggs is pastor, withal.

BOW LAKE.—To say that Rev. M. A. Quimby is pastor is equivalent to saying that a good, faithful work is accomplishing. These are the facts respecting the Bow Lake church. Mission contributions \$23.50.

CANAAN.—Rev. Royal McDonald, pastor, is not only holding the fort, but leading on to victory.

CHICHESTER.—The Lord has a few faithful souls in Chichester, but it seems probable that the church may not long maintain its visibility without material aid and pastoral service.

DEERFIELD.—This church has an intelligent constituency and a good record. It has church property valued at \$3,500. The church has, for a while, been without a pastor and consequently aggressive work has somewhat declined.

DOVER—BROADWAY.—Rev. C. S. Perkins, pastor. The church edifice has recently been remodelled and refurnished at considerable expense. Aggressive spiritual work has been done and a good revival interest is progressing.

EAST ROCHESTER.—Church work is prospering in a general way. Rev. J. A. Wiggin is popular in the best sense. Fourteen have united with the church and \$59.16 have been contributed for benevolent objects.

FARMINGTON.—Rev. J. S. Harrington, pastor, takes up the work where Bro. White left it and is leading on grandly. The church is united, aggressive and prosperous.

GONIC.—This church was organized by Rev. J. J. Wentworth in 1829 and was then the first Free Baptist church in Rochester. Rev. D. H. Adams is now pastor and the work prospers. The church reports \$139.49 for benevolences.

MILTON.—Rev. John Manter and his people are rejoicing over a new church edifice to take the place of the one recently burned, and a gracious revival. This church has paid \$38.86 into the mission treasury, and has received eleven persons to its membership.

NEW DURHAM.—At the time this report was rendered Pastor Quint and his good people had just extended formal greeting and reception to the Yearly Meeting. How royally they entertained that session, is it not written in other parts of this book? Long live the old Jerusalem Church.—[EDITOR.]

NORTHWOOD RIDGE.—Rev. R. L. Howard, pastor. Minister and people are working harmoniously together and the church is prospering. This church has a good record on benevolent contributions. Last year it was \$255.83.

NOTTINGHAM CENTER.—This is one of our small churches, but Rev. R. J. Russell, pastor, is doing the best he can and succeeding. Foreign missions receive some financial consideration.

NORTH NOTTINGHAM.—This church, of which Rev. J. C. Nelson is pastor, has just dedicated a new house of worship free of debt and contributed \$7.00 for missions.

ROCHESTER.—Rev. Lewis Dexter, pastor, is accustomed to see results of his ministrations and the present pastorate furnishes no exception to the rule. State Agent Pinkham is responsible for this summary: "Good organization—united effort—success." We add, \$296.65 for missions.

STRAFFORD AND BARNSTEAD.—This church has a broad field and has for a long time been without a pastor, but has recently secured and settled Rev. Joseph Webster.

SECOND STRAFFORD.—Rev. L. E. Hall, pastor, is putting in the conditions of success, has the church forces well in hand and a good work is progressing. Missionary contributions \$31.02.

THIRD STRAFFORD.—This church has no pastor, but the people are making efforts to get one. "A good church in need of a good pastor."

WALNUT GROVE.—Rev. J. A. Wiggin divides his pastoral services between the East Rochester church and this. Considering the circumstances the church is prospering. The mission treasury credits the church with \$44.50.

WEST LEBANON.—Rev. C. C. Foster comes to the rescue of this church which for a time had been pastorless. He is taking up the work in good earnest and with encouraging prospects. Missionary contributions \$47.26.

ROCKINGHAM QUARTERLY MEETING.

DEA. W. J. DUDLEY, CLERK, CANDIA VILLAGE.

We have only good tidings to bring. The year has been measurably prosperous. Five pastors have resigned, but three of the churches have secured successors. Raymond church, as suggested by you at your last session, has disbanded and many of its members united with the Candia church. They have decided to sell their church property and give the proceeds to the cause of missions. We think there has been an increased interest in benevolent objects. The Advocates of Christian Fidelity have done very successful work, reaching a class outside the line of ordinary appliances. Nearly every church has enjoyed some measure of revival grace.

CANDIA.—Rev. E. H. Prescott has but recently entered upon this pastorate, yet he is getting the work well in hand. Sixteen persons have been added to the church and \$201.00 to the mission treasury.

DANVILLE.—Rev. J. A. Lowell has been pastor of this church nearly nineteen years. May not one secret of his long, peaceful and prosperous pastorate be found in the fact that he works his people in the interests of all branches of our benevolent institutions? Mission contributions for the past year, \$261.00.

DOVER—WASHINGTON STREET.—Rev. R. E. Gilkey succeeds Rev. F. K. Chase in the pastorate of this church. Bro. Gilkey has hardly had time to finish taking the census of his parish, but plans are maturing for efficient work and corresponding results are to be expected. Nine have been added to the membership and \$72.22 contributed for missions.

FREMONT.—Under the wise supervision of our State Agent this church has been resuscitated and Bro. C. M. Anderson settled as pastor. Several have recently been converted and the outlook is hopeful.

GREAT FALLS.—Rev. F. W. Sandford, pastor, has recently taken up the line of work which was partially suspended while he was

making a tour of the world. The church is now enjoying a gracious revival of religion. Forty have been received to membership and \$483.25 dropped into the Lord's treasury.

HAMPTON.—Rev. A. F. Schermerhorn, pastor. This is reported as a "good, strong church." The parsonage has recently been repaired and \$15.88 contributed for missions.

KITTERY, MAINE.—This church is without a pastor and is "casting about" for the Lord's choice. It has church property valued at \$5,000.

NEW MARKET.—Rev. D. W. C. Durgin, D. D., has resumed the pastorate of this church, which a few years ago he resigned to accept the presidency of Hillsdale College. The church is well united and work progressing. Missionary contributions \$75.29.

PORTSMOUTH.—Rev. A. G. Hill recently settled as pastor. He has hardly had time for aggressive work, but good news may be expected from the Portsmouth church in the near future.

SOUTH BERWICK, MAINE.—Rev. W. W. Hayden has been pastor of this church for several years and is doing a good, healthy work. Eight have been received to membership and \$67.55 contributed for benevolent objects during the past year.

SANDWICH QUARTERLY MEETING.

REV. E. C. CLARKE, CLERK, ASHLAND.

Geographically, this is the largest constituent body of the New Hampshire Yearly Meeting. The nineteen churches of which it is composed are so widely, or rather, *longitudinally* scattered, as to make representation on the part of some churches difficult, wherever the session is held. But the churches are loyal to the cause of Christ, and the sessions are generally well attended, interesting and profitable.

ALEXANDRIA.—This is a union church and is this year supplied by the Methodist Conference.

ASHLAND.—Rev. E. C. Clarke, pastor, has a good people and both are united in a good work. All our benevolent enterprises have financial consideration, aggregating last year \$58.50, and twelve have been added to the church.

BRIDGEWATER.—This church is situated in a rural district. It has occasional preaching but no pastor. It is credited with \$5.00 for missions.

BRISTOL.—Rev. J. W. Thomas, pastor, is working hard, under some discouragements. But the Lord is blessing his efforts and he expects victory. Sixteen have united with the church.

CENTER SANDWICH.—Rev. G. O. Wiggin has worked this old, historic field for several years ; yet it yields a good support to him and \$121.60 to the Lord's treasury.

EATON.—This church is small and has no pastor, but is acceptably supplied by Rev. W. H. Cutting.

EATON CENTER.—This church is small and finds it difficult to sustain the means of grace. It has church property valued at \$1,000, but no pastor at present.

ELLSWORTH.—Rev. Nathan Jones, pastor, is serving this church to the best of his physical ability.

HOLDERNESS.—Rev. E. C. Clarke of Ashland is reported as pastor of this church and does all he can for its spiritual interests and yet be consistent with the claims of his local parish. Contributions for missions \$5.00.

JACKSON.—Rev. A. M. Freeman has recently taken this pastorate. The church reports a repaired parsonage and an increasing congregation.

MADISON.—Rev. Edwin Blake, pastor, is rejoicing over a new parsonage which has been paid for, though at the cost of much self-sacrifice. Benevolent offerings \$17.00.

MEREDITH—OAK HILL.—Rev. J. Erskine of Meredith Village has for many years looked after the spiritual interests of this little church on "the hill." The church has had able preaching and

faithful care, but its constituency is slowly decreasing by deaths and removals.

MEREDITH.—Rev. A. P. Tracy, pastor, is in feeble health but sustains the means of grace with efficiency. Missionary contributions \$35.43.

MOULTONBOROUGH.—This church is situated in a country district. It has occasional preaching but no pastor.

NEW HAMPTON.—At the beginning of the new year, the highly esteemed and dearly beloved pastor of this church was called up higher. Rev. G. L. White entered upon pastoral service the first of April. The church has had a good measure of prosperity the past year. Eleven have been added to membership and \$107.27 contributed for missions.

NORTH SANDWICH.—Rev. H. S. Mansur, pastor. This church is situated in a mountain hamlet, has a good record, but reports no aggressive work for the past year.

TAMWORTH IRON WORKS.—Rev. F. H. Perkins, the recently settled pastor of this church is striking out on right lines and good reports may be expected.

WEST CAMPTON.—The hillside church is slowly losing its constituency by death and removals. Rev. Nathan Jones has for several years held forth the words of life to his people and the church is sound in the faith.

WEST CENTER HARBOR.—Not every church is able to have three pastors, but this is, and Revs. J. Erskine, E. C. Clarke and B. F. Mudgett rotate. Contributions for missions, \$106.00.

WENTWORTH QUARTERLY MEETING.

DEA. ARTHUR A. AUSTIN, CLERK, WEST CANAAN.

The churches of this body are all small and but few of them able to sustain continuous preaching. The sessions are usually well attended and are of great interest. They smack of the "old

fashioned Quarterly Meeting;" but, by many, are enjoyed all the better for that.

CANAAN AND ORANGE.—It is with this church as with many of our country churches in sparsely settled districts. Its active membership is not large, but has more than twice as many non-resident as local members and no pastor.

DORCHESTER.—Rev. C. W. Nelson, pastor. Religious services are well sustained, but no aggressive work reported.

HANOVER AND CANAAN.—Rev. Solomon Cole of Lebanon breaks bread to this church. It has only fifteen resident members, yet reports \$100.00 for missions. Yes, it does make a difference with our general treasury whether the pastor is or is not a "missionary man."

WARREN.—Rev. F. H. Bickford, pastor. This church has received three to its membership during the past year. Further than that no aggressive work is reported.

WENTWORTH.—Rev. C. W. Nelson of Plymouth has the pastoral care of this church. It has recently built, paid for and dedicated a neat and commodious house of worship, costing \$1,200.

WOLFEBOROUGH QUARTERLY MEETING.

DEA. B. F. PARKER, CLERK, WOLFEBOROUGH FALLS.

The yast year has been one of some work and some prosperity. There is an increasing interest in the young people's work, missions and temperance. Rev. C. Paris, old in years, feeble in body, but with a firm trust in God, still lives. Rev. J. Morrill Woodman, an excellent man and abundant in good-works, has been called to his reward.

FIRST ALTON.—The church edifice is in a good condition, but has no man with which to furnish its pulpit.

FIRST EFFINGHAM.—This church has no pastor at present, but has occasional preaching by supplies.

EFFINGHAM FALLS.—Rev. W. H. Cutting, pastor. The church is reported as well united and hard at work.

MOULTONBOROUGH AND TUFTONBOROUGH.—Rev. W. H. Trafton, pastor. This church is small, but observes the ordinances and is hopeful.

FIRST OSSIPEE AND WAKEFIELD.—Rev. L. A. Jones of Leighton's Corner ministers to this people. Two have been added to membership, an A. C. F. society has been organized and a revival is in progress.

SECOND OSSIPEE.—Rev. M. P. Tobey of Water Village looks after the spiritual interests of this church. It is now enjoying revival grace.

FOURTH OSSIPEE.—This church has no pastor, but occasional preaching. It reports no special work in hand.

FIRST WAKEFIELD.—The Lord Jesus once belonged to a small church. It is hoped that he belongs to this, though it consists of only eight visible members, all told.

WATER VILLAGE.—Rev. M. P. Tobey, pastor. This church reports property valued at \$3,500 and \$27.00 paid for missions. Pastor Tobey is a public-spirited man and spreads his work over a wide territory.

FIRST WOLFEBOROUGH.—Rev. A. H. Milliken, pastor. All departments worked, eighteen added to membership and \$41.83 dropped into the Lord's treasury. On the 10th day of October, 1792, Elder Benjamin Randall and associate ministers organized the First Wolfeborough church as a branch of the New Durham church. The hundredth anniversary of the occasion will be duly observed.

SECOND WOLFEBOROUGH. This church is small and has no pastor. Many who were its former members are doing good work elsewhere. Thus it is with many of our country churches. Locally, small and obscure; but representatively, far-reaching for good.

New Hampton Literary Institution and Commercial College.

NEW HAMPTON, N. H.



All Departments thoroughly sustained by a full corps of competent teachers.
Rev. Atwood B. Meservey, A. M., Ph. D., Principal and President.

NEW HAMPTON INSTITUTION.

PROMINENT among the factors that have given strength, stability and usefulness to the New Hampshire Yearly Meeting stands New Hampton Institution. But to say nothing of merited consideration, the CENTENNIAL SOUVENIR would be incomplete, indeed, if the excellencies of this famous school were not spread upon its pages. It is a source of great satisfaction to us that our state educational center has such extensive and distinguished appreciation; that so many eminent men and women have said and written so many kind things about it. Now, as the "Centennial Paper" programmed to cover this subject did not materialize, we cannot do better than to fall back and push to the front some of these witnesses. One, who shall here be called Anonymous, graphically shows that, if not "the joy of the whole earth," New Hampton is surely,

"BEAUTIFUL FOR SITUATION:"

The Pemigewasset River takes its rise in the far-famed Franconia Notch. Its source is the beautiful Profile Lake which lies just in front of "The Old Man of the Mountains." The poet Whittier, has many times referred to its beauty and his song has made its name immortal:

"The winding Pemigewasset overhung
By beechen shadows, whitening down its rocks,
Or, lazily gliding through its intervals,
From waving rye-fields sending up the gleam
Of sun-lit waters."

Beautiful villages repose upon the alluvial plains along the banks of the Pemigewasset. Among these, environed by mountains of

less elevation than those farther north, yet possessing every feature of picturesque scenery, New Hampton village "In placid beauty lies."

SUSTAINS ITS OLD-TIME RECORD.

Rev. A. E. Winship in the New England Journal, of which he is Editor: New Hampton Seminary is one of the standard New England academies and fitting schools; and retains, more than almost any other of these schools, the classic character of ancient days. For more than a quarter of a century has Prof. A. B. Meservey presided over the destinies of this school, in which more than two hundred young people annually wrestle with the facts and factors of nature, art, science and literature. Other academies have come and gone, but New Hampton abideth forever.

Rev. John Fullonton, D. D., Dean of Cobb Divinity School, Bates College: The Annual for 1892 lies before me in its usual proportions and inviting features. It is brimful of information and enlightenment respecting this seat of learning. The aggregate of its students by terms shows an encouraging advance over last year. And as an old classic teacher I note with special satisfaction nearly or quite an equal advance in the number of students pursuing its classical course, either in part or in full. Students in preparing for college, or for subsequent professional studies, usually enter upon a longer period of schooling than others, and thus constitute a more permanent class, thereby adding, as I have largely experienced, to the general good character of an institution, as well as to its promise of continued prosperity and usefulness. So that aside from the intrinsic value of the studies of this department, promotive of sound learning and high culture, its collateral advantages justify all the additional expense it costs to sustain it.

I see no signs of decline in any of its English studies, whilst the success of its commercial department is absolutely phenomenal. It would not be very easy to find another institution of whatever grade and pretensions offering better facilities for giving a thorough, practical education than this. I am quite sure that its large corps of ex-teachers and its widely scattered alumni will join me in the expressed hope that New Hampton may long wave, and that its

substance—I care nothing for the “shadow,” that will follow of course—may never become less.

AGGRESSIVE WORK.—HOPEFUL OUTLOOK.

Though his name be here withheld, what he says, is well said, and is true, just the same: For full seventy years New Hampton Institution has been before the public. Quietly, steadily, strongly its influence has gone out into New England life, ever deepening in power, gradually broadening in scope, always elevating and inspiring. About twenty thousand students have, in the meantime, come under its tuition, and have gone forth with its unmistakable influence upon their minds and hearts. Owing to the depletion of New England farm-life and the multiplication of town high-schools, other institutions of like character to ours have barely held their own in attendance. Many have waned; but New Hampton seems to hold within herself the elements of a stronger vitality—a reserve of power. The past year has been one of the best in its life, both in attendance and in efficiency. It has brought the largest winter term yet enjoyed in the entire history of the school. Its graduating class, including all departments, has been the largest ever sent forth, and its future prospects have never been brighter.

IT IS A CHRISTIAN SCHOOL.

Rev. G. C. Waterman, pastor of the Greenwich Street Church, Providence, Rhode Island: From first to last there has always been in it a strong religious influence. Scores of young people, while in school there, have been led to begin a Christian life, and from the beginning there made have gone on from one degree of Christian attainment to another, until they come to be pillars of strength in a hundred churches in many parts of our country. They have supplied our Sunday schools with teachers and superintendents; they have furnished our pulpits with able and successful ministers. In their positions as teachers in other schools they have exerted a strong and positive Christian influence upon other hundreds of young people in the formative period of their lives. This succession of influence is sure to go on to the end of time.

IT IS A FREE BAPTIST SCHOOL.

The same writer who penned the foregoing paragraph proceeds to state: Not a single narrow-minded biggot has ever been found at its head, and probably not one among all the noble men and women who have given instruction to its classes. As to-day, so all along in its history, good teachers of other faiths have been cordially welcomed to important positions in its faculty. No attempts have been made to use the school as a proselyting agency, or to make it a recruiting station for a sect. Nevertheless, it has always been loyal to the denomination that placed it upon its present foundation. It has been a feeder to our colleges and theological schools. It has illustrated the spirit of our denominational life. Quietly and steadily it has kept on in its way, doing its work faithfully for the Master's sake, but always felt as a factor of no mean power in the development of our life as a body of Christian workers. For these and many other reasons New Hampton Institution deserves the sympathy, the prayers, the cordial and generous support of the entire membership of our churches.

ITS ALUMNI CALL FOR ENDOWMENT.

The last examining committee, of which the Hon. N. B. Bryant, an alumnus of Boston, was chairman, closed its excellent report with these words: No other institution in New England has accomplished so much with a fund so small. The fertile thoughts and active endeavors of the reverend principal have won for New Hampton a reputation out of all proportion to her endowment. Unhappily these cannot be assured to her forever. The gift of \$100,000 by the alumni and friends of the institution would be the practical acknowledgment of the great work done against fearful odds, by sheer brain power and untiring effort. This sum ought at once to be put at the service of the school. If anything could perpetuate the living influence of a faithful man and his loyal associates it would be such an embodiment of the good will of its graduates and patrons.

NEW HAMPTON ILLUSTRATED.

About five years ago the State Mission Committee, who exercise a supervision over the educational as well as the religious interests

of the Yearly Meeting, united with the trustees of New Hampton Institution in the purchase of the Lewis Mansion for a ladies' boarding house. The sum of \$5,000 was raised by Rev. E. H. Prescott, as agent, for the purpose, and a picture, illustrative of the institution grounds and buildings, was presented to each person who paid one dollar or more toward the fund. A reduced fac-simile of this engraving faces the first page of this article and a description of it is given in an advertisement near the close of this book. But what we want to say here respects the objects represented rather than the medium of representation. Of the many appreciative letters received, as none of them have heretofore been given to the types, it seems fitting that a few paragraphs be transcribed to these pages. If, in this connection, the picture is regarded simply as the magic wand by which awakened memories and loyal sentiments respecting New Hampton are called forth, its somewhat frequent flashing in the face of the reader may, at least, be tolerated with better grace.

Hon. B. J. Cole of Lakeport, who has been a patron and benefactor of the school for about forty years, writes: The new view of New Hampton Institution is received. I think the Lewis Mansion a very attractive addition and will supply a want long felt by its friends.

Hon. Jonathan P. Cilley, Counselor at Law, Rockland, Maine: The picture is at hand and I am much pleased with it. I can see the room I once occupied and the memories that cluster around the old school awake to new life. Meservey, a born scholar, bearing from early youth the title "A. B.," and at maturity adding the "A. M.," was a student of the institution with me and his honest countenance appropriately holds the center.

Rev. B. F. Hayes, D. D., former student and teacher at New Hampton, now Professor of Psychology and Logic in Bates College: Please accept thanks for the memento—the beautiful New Hampton mento. It is now hanging on the wall of my library. I rejoice that the noble principal, my friend from my early manhood, still lives a source of inspiration both to the old friends and the latest friends of New Hampton Institution.

J. G. Pollard, Esq., merchant, Woburn, Mass.: I have carefully examined the beautiful engraving of New Hampton and am much

pleased to have in my possession a picture that so faithfully represents the grounds and buildings which I so well remember. The portrait of Prof. Meservey, the quarter-of-a-century principal, is an excellent one. I was a student at New Hampton thirty-five years ago, am a Congregationist, but take a deep interest in the school. Please allow me to be helpful in every possible way.

Mr. John F. Merrow, Senior Proprietor of the Revere House, Boston: I take great pleasure in acknowledging the receipt of the new engraving of New Hampton Institution. I am much pleased with the design of the artist which has been so carefully executed. The perfect likeness of Prof. Meservey, the honored principal, presents a fitting center to the group of pictures. Below, the beautiful view of the grounds and buildings forcibly reminds me of happy and useful days spent there. The engraving, richly framed, hangs in my office.

Prof. Frank W. Preston, Assistant Principal of New Hampton Institution: I do not hesitate to pronounce the composite picture of New Hampton Institution a most excellent one. Prof. Meservey's portrait, a fine picture of a most noble man, very fittingly occupies the central position. Its surroundings very nicely represent New Hampton Institution and its present work. This picture, calling to mind so many pleasant incidents and thrilling the heart with love of other days, should occupy a place of honor in the home of every New Hampton student.

Miss Laura A. DeMeritte of Dover, was graduated some time in the sixties: You are doing some *very nice* advertising for New Hampton. The picture is fastened to the wall of my sanctum. I do not forget that familiar face. I like to look at it; for my remembrance of Prof. Meservey is pleasant, and only so. Banking, telegraphy and book-keeping were not specialties at New Hampton when I was a student there; so this picture is a pleasant reminder of the fact that New Hampton now has what I sought and found elsewhere—a business course of study. I wish every young lady would avail herself of it.

Rev. John Malvern, Pastor of the Roger Williams Church, Providence, Rhode Island: The New Hampton picture is indeed a prize. It is a remembrancer of the happy days of my early man-

hood, and it does not exceed the charming reality. I miss those beautiful trees—of course they still stand—which your artist could not develop in the engraving and still exhibit the buildings. That delightful grove is an ornament in itself, but I am glad the familiar buildings are clearly revealed in the picture. The center figure is true to life, and a worthy face upon which we all love to look. The environments of the school are bewitching and inspiring. The mountain scenery, the flowing river, the clear sky and bracing atmosphere—all contribute to the soul's culture as well as to that of the mind and body. New England will continue to patronize this favored institution and persons of means would be honored by donating liberally to the increased usefulness of my *alma mater*. God bless New Hampton!

Mrs. Mary R., wife of Dr. J. L. Philips, Missionary in India: As life's shadows lengthen, and weakness and weariness strengthen, we seldom look down the backward track with longing to go over it again. But as a roll was handed me the other night, and dear old New Hampton lay spread out upon the table with a face in the center as natural and as fresh as it was in 1861, something from the depths of my heart cried out, "O to be a girl again! O for one term more at New Hampton! in the mountain's stillness, in the mountain's glories, with their shadows and their sunsets." How vividly I see Prof. Meservey unconsciously tugging away at a stray front lock—that had no silver in it then—with one hand while, with the other, he made emphatic the points of the lesson. To-day the memory of that patient, faithful teaching is as fragrant as the June roses were then; and I'm sure every pupil of 1861 will echo my hearty—"Long, long may Prof. Meservey be the center, not only of New Hampton, silent on picture scroll, but New Hampton sentient with fresh, young lives, struggling for life's grandest and holiest triumphs!"

Col. Edwin C. Lewis, graduate of New Hampton and Harvard, in the Laconia Democrat of which he is Editor-in-Chief: The New Hampton picture, recently executed under the direction of Rev. F. L. Wiley, is one of the handsomest things that has ever been published in connection with the institution. One hardly knows which most to praise, the happy thought which inspired the neat and

tasteful design or the fidelity and thoroughness which mark its execution. The central figure is a speaking likeness of the well-known principal, Prof. A. B. Meservey, with the familiar autograph beneath it. All this is so characteristic and lifelike that one hardly needs the view of Chapel Hall, Randall Hall, the Old Chapel or Lewis Mansion to imagine himself back again among the familiar scenes of his school life. Many an old student in different parts of the country will gaze lovingly on those striking pictures and recall scores of pleasant memories of New Hampton life. Musing over the past we can but imagine them saying in the familiar lines of Hon. Stephen G. Nash :

"Need I tell thee, O New Hampton,
How my heart is bound to thee?
Need I tell thee, quiet village,
Thou art strangely dear to me?"

The other views which go to make up this handsome group of pictures are more fanciful but hardly less suggestive of what is done in the class rooms and about the buildings of New Hampton Institute. Surely there are very few of the old students who will not wish to have a copy for their own and thus help along the cause, to aid which it has been designed, and is now being distributed.

Material like the foregoing is by no means exhausted, but our available space is; yet we cannot close this subject without "one word more" to the dear people of our own communion: That New Hampton Institution is well located, that it sustains its former reputation, that it has a hopeful outlook, that it is eminently a Christian school, that it is a Free Baptist school, that it has such a host of admirers outside of our denomination and that former students would increase its usefulness by heavier endowment; these facts combined should inspire cheer, hope and profound gratitude to Almighty God. More—Consistency demands that we heartily and practically coöperate in any effort to send New Hampton Institution down the generations upon a firm financial foundation. Consistency demands that we show our appreciation of outside interest by leading off and following up in this hundred-thousand-dollar-endowment campaign until it is an accomplished success.

KEZER SEMINARY.



POTENT FACTORS OF CIVILIZATION—HOME, CHURCH, SCHOOL.

THE old town of Canterbury contains many attractions. Its fertile soil and well-worked farms have made a thrifty people. Its large, white homes, romantic scenery and salubrious atmosphere have combined to make it, during the warm seasons of late years, a favorite resort for tired city folks. But our special interest, just now, centers in its high school.

On a gentle eminence just east of the church, nearly surrounded by a beautiful grove of large maples, stands the edifice represented by the accompanying cut. Its outlook includes a picturesque landscape, stretching away towards Concord, eleven miles to the south. The institution was founded by the late John Kezer, a loyal Free Baptist, who left about \$18,000 for that purpose. It is under the management of seven trustees: Dea. M. C. Foster, President; A. H. Brown, Esq., Vice-President; H. L. Clough, Esq., Treasurer; Mrs. M. E. Smith, Secretary; Geo. W. Peverly, Esq., Dea. G. W. Fletcher and Miss Christiana Clough. Prof. H. W. Small, an alumnus of Bates College, is Principal. The school opened in September 1889 and is steadily increasing in patronage and efficiency.

IN MEMORIAM.

DEAR BRETHREN:—Your committee suggest the following for permanent record concerning the six ministers who have died during the past year :

Rev. F. H. Lyford occupied various pastorates, several of which have been mentioned to your committee as embracing especially successful labors. He is spoken of as a warm-hearted man, earnestly devoting himself to the objects claiming his attention.

Rev. D. L. Edgerly was an effective worker, fortunate in his manner of speech, of good native ability, and a good preacher. He was genial and sympathetic, habitually interested to speak words of encouragement for the help of the Lord's people.

Rev. C. E. Blake was of a sweet spirit, fluent in speech, vivacious in manner, and ever ready and eager to be at the post of duty. During the later years of his life he exhibited an intensely devout and fervid piety.

Rev. David Moody was a steadfast, straightforward and unvacillating Christian toiler. He was deeply interested in the welfare of the denomination of his choice. He was genial in spirit, proving his claim to a large place in the hearts of every Christian associate.

Rev. J. Morrill Woodman is spoken of as a man of unaffected piety and of fair ministerial ability. His Christian course was one of special usefulness to the church, both before and after his ordination as a minister of the gospel.

Rev. Seth Sawyer had but little experience as a pastor. In easy financial circumstances he was not dependent upon a salaried support. He held the truth firmly, advocated it with earnestness, and by a consistent Christian deportment won the respect of all around him.

A cordially sympathetic condolence is hereby tendered to the stricken families of these deceased brethren.

JOHN A. LOWELL, }
MRS. M. A. DAVIS, } Committee.

CONFERENCE RESOLUTIONS.

ON DOCTRINES.

WHEREAS, A hundred years of successful effort in winning souls into the kingdom of heaven, based on the doctrines of free grace, free agency, free salvation and free communion, as taught by our fathers, proves the value of these doctrines and their scriptural truthfulness ; therefore,

Resolved, That we continue to urge home these truths with unfailing constancy and unabated ardor ; that we continue to regard our mission as divine and our continued existence imperative.

ON EDUCATION AND MISSIONS.

WHEREAS, The New Hampshire Yearly Meeting is convened upon its one hundredth anniversary, we deem it expedient and right to reaffirm the position of our fathers on education, missions and moral reform, since we regard with pride the attitude they took ; and therefore be it

Resolved, That we will continue to assist the above-named causes with greater enthusiasm and readier helpfulness than ever ; that we deem it our duty to stand by our institutions of learning, our colleges and seminaries ; that we favor the committal of our churches to the plan of raising \$1.00 per resident member for foreign missions, and at the same time we urge that there be no relaxation of effort or lessening of sympathy for home missions and education ; that we approve the work of our State Agency and commend it heartily to the support of our churches ; that we believe in every wise and consistent effort to oppose lotteries and the use of the mails for the circulation of corrupt literature.

ON TEMPERANCE.

WHEREAS, Our New Hampshire Yearly Meeting recognizes the continued evil work of the liquor traffic, its menaces to good

government, its ruin of homes, its destruction of manhood, its demoralization of society, its baleful effects everywhere and on all accounts; therefore,

Resolved, That we will meet the enemy where he is strongest, oppose and defeat him if possible at the polls, and will not lend our influence or suffrages to any party which favors licensing the traffic; that we regard silence on this subject as criminal in party or pulpit; that we do not regard the teaching of temperance from our pulpits, whether socially, statistically, physiologically or politically, as out of the range of the gospel, or as preaching science or politics; and that we hail with joy the recent decisions of the Supreme Court in favor of prohibitory law.

ON THE SABBATH.

Resolved, That we emphasize the importance of a strict observance of the Sabbath by abstaining from secular toil and social visiting and by the closing of public art exhibitions, especially of the Columbian Exposition of 1893.

JOHN E. DAME, Chairman of Committee.



DELEGATES TO THE CENTENNIAL SESSION.

BELKNAP ASSOCIATION.

Rev. J. G. Munsey.	Dea. Shepard Rowe.
Rev. Franklin Blake.	Dea. J. T. Weeks.
Rev. W. H. Getchell.	Dea. C. C. Page.
Rev. J. Burnham Davis.	Mrs. Altie Phillips.
Rev. J. Phillips.	Mrs. J. G. Munsey.

LISBON QUARTERLY MEETING.

Rev. B. F. Jefferson.	Mr. J. H. Wilkins.
Rev. J. B. Merrill.	Mr. A. W. Jefferson.
Rev. S. S. Nickerson.	Miss Anna Nickerson.
Rev. Milton Downing.	Mrs. B. F. Jefferson.

MERRIMACK VALLEY ASSOCIATION.

Rev. J. E. Dame.	Rev. Francis Reed.
Rev. O. W. Waldron.	Rev. W. H. Yeoman.
Rev. J. W. Scribner.	Dr. Edgar L. Carr.
Rev. N. A. Avery.	Dea. J. H. Greeley.
Rev. N. C. Lothrop.	Dea. G. S. Holmes.

Dea. C. H. Fowler.

NEW DURHAM QUARTERLY MEETING.

Rev. C. S. Perkins.	Mrs. R. M. F. Buswell.
Rev. F. G. Briggs.	Mrs. A. M. Shackford.
Rev. Lewis Dexter.	Miss Alida Quimby.
Rev. R. L. Howard.	Mrs. C. S. Perkins.
Rev. D. I. Quint.	Miss Ella Howard.
Rev. J. C. Osgood.	Mrs. M. G. Osgood.
Rev. J. S. Harrington.	Dea. Ruel Gray.
Rev. Lincoln Given.	Dea. Demeritte Place.
Rev. J. A. Wiggin.	Dea. E. S. Tasker.

Mr. Luther Hayes.

ROCKINGHAM QUARTERLY MEETING.

Rev. Elijah H. Prescott.	Dea. J. H. Foster.
Rev. J. A. Lowell.	Miss Laura A. DeMeritte.
Rev. R. E. Gilkey.	Mr. Alvah Sanborn.
Rev. C. M. Anderson.	Mrs. J. A. Lowell.
Rev. F. W. Sandford.	Dea. Benjamin Hill.
Rev. D. W. C. Durgin, D. D.	Mr. J. T. Brown.
Rev. A. G. Hill.	Name-Not-Given Williams.
Rev. W. W. Hayden.	Miss Ella Caswell.
Name-Not-Given Hamm.	Dea. Albert Nayson.

SANDWICH QUARTERLY MEETING.

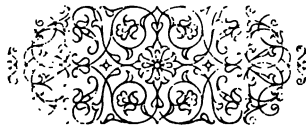
Rev. J. Erskine.	Rev. J. W. Thomas.
Rev. G. O. Wiggin.	Rev. G. L. White.
Rev. F. H. Perkins.	Rev. A. M. Freeman.
Rev. E. C. Clarke.	Mrs. Asa Wallace.
Mrs. M. W. Shepleigh.	

WENTWORTH QUARTERLY MEETING.

Rev. Solomon Cole.

WOLFEBOROUGH QUARTERLY MEETING.

Rev. A. H. Milliken.	Dea. B. F. Parker.
Rev. M. P. Tobey.	Mr. J. H. Beacham.
Rev. L. A. Jones.	Mrs. R. C. Milliken.



OFFICERS, ETC., OF THE YEARLY MEETING.

REGTLAR OFFICERS.

PRESIDENT.

Rev. Lewis Malvern Laconia, N. H.

VICE PRESIDENTS.

Mrs. Mary A. Davis. Dea. J. H. Beacham.

SECRETARY.

Rev. Elijah H. Prescott Candia Village, N. H.

TREASURER.

Edgar L. Carr, M. D. Pittsfield, N. H.

AUDITOR.

Rev. O. W. Waldron Concord, N. H.

BOARD OF DIRECTORS.

Rev. Lewis Malvern.	Rev. C. L. Pinkham.
Rev. Elijah H. Prescott.	Rev. J. S. Harrington.
Edgar L. Carr, M. D.	Hon. Isaac Abbott.
Mrs. Mary A. Davis.	Hon. Benjamin J. Cole.
Dea. J. H. Beacham.	Rev. N. A. Avery.
Rev. B. F. Jefferson.	

MISSION COMMITTEE.

Edgar L. Carr, M. D.	Rev. J. S. Harrington.
Rev. C. L. Pinkham.	Mrs. S. C. G. Avery.
Mrs. Mary A. Davis.	

SECRETARIES OF CONSTITUENT BODIES.

Belknap Association Rev. Frederick L. Wiley, Laconia.
Lisbon Quarterly Meeting . . . Dea. Joel Spooner, Franconia.
Merrimack Valley Association . Dea. G. S. Holmes, Manchester.
New Durham Quarterly Meeting . Rev. D. I. Quint, Farmington.

MINISTERS' CONFERENCE.

Rev. R. L. Howard Northwood Ridge, N. H.

Rev. Frederick L. Wiley Laconia, N. H.

Rev. J. Burnham Davis. Rev. Lewis Malvern.
Rev. Frederick L. Wiley.

Mrs. Mary G. Osgood Alton, N. H.

Miss Ella C. Hurd West Lebanon, Maine.

Mrs. J. W. Scribner Epsom, N. H.

Mr. Fred A. Young Laconia, N. H.

Rev. G. L. White. **Rev. S. S. Nickerson.**
Rev. D. H. Adams.

Rev. J. A. Lowell.
Rev. Franklin Blake.
Rev. J. W. Scribner.

COMMITTEE ON PROGRAM.

Rev. Frederick L. Wiley. Rev. J. Burnham Davis.
Local Pastor.

LOCATION OF NEXT SESSION.

Rev. Elijah H. Prescott—Secretary.

DELEGATES TO GENERAL CONFERENCE.

PRINCIPALS.

Rev. Solomon Cole	Lebanon.
Mrs. Alta Phillips	Gilford Village.
Rev. A. J. Eastman	Franconia.
Edgar L. Carr, M. D.	Pittsfield.
Mrs. Mary G. Osgood	Alton.
Rev. Lewis Dexter	Rochester.
Miss Laura A. DeMeritte	Dover.
Rev. G. L. White	New Hampton.
Rev. M. P. Tobey	Water Village.

ALTERNATES.

Mrs. B. F. Jefferson	Whitefield.
Rev. J. Woodbury Scribner	Epsom.
Miss Ella C. Hurd	West Lebanon, Maine.
Rev. C. S. Perkins	Dover.
Rev. F. W. Sandford	Great Falls.
Mrs. Julia A. Lowell	Danville.
Rev. G. O. Wiggin	Center Sandwich.
Rev. E. C. Clarke	Ashland.
Rev. W. H. Getchell	Lakeport.

MESSENGERS TO OTHER BODIES.

Baptist Association	Rev. O. W. Waldron.
Christian Association	Rev. J. S. Harrington.
Congregational Association	Rev. N. A. Avery.
Maine Free Baptist Association	Rev. W. H. Getchell.
Massachusetts Association	Rev. J. Burnham Davis.
Methodist Episcopal Conference	Rev. C. S. Perkins.
Rhode Island Association	Rev. Lewis Dexter.
Vermont Yearly Meeting	Rev. J. B. Merrill.

TRUSTEES OF NEW HAMPTON INSTITUTION.

Of the thirty-six trustees for New Hampton Institution, the Yearly Meeting has the appointment of twenty-four :

Rev. Elijah H. Prescott	Candia Village.
Rev. J. Woodbury Scribner	Epsom.
Prof. John Fullonton, D. D.	Lewiston, Maine.
Hon. Benjamin J. Cole	Lakeport.
Rev. Silas Curtis	Concord.
Rev. D. W. C. Durgin, D. D.	Newmarket.
Prof. Atwood B. Meservey, Ph. D.	New Hampton.
Kendrick W. Smith, Esq.	New Hampton.
Rev. Lewis Malvern	Laconia.
Rev. G. C. Waterman	Providence, R. I.
Rev. J. Eskine	Meredith.
Rev. J. Burnham Davis	Belmont.
Rev. G. L. White	New Hampton.
Rev. R. L. Howard	Northwood.
Lyman Avery, Esq.	New Hampton.
Edgar L. Carr, M. D.	Pittsfield.
John C. Winch, Esq.	New York City.
Rev. W. H. Getchell	Lakeport.
Rev. C. L. Pinkham	Wolfeborough.
Rev. E. C. Clarke	Ashland.
Prof. Frank W. Preston	New Hampton.
Rev. Frederick L. Wiley	Laconia.
Rev. Charles S. Perkins	Dover.
John P. Hilton, Esq.	Boston, Mass.

NEW HAMPSHIRE YEARLY MEETING STATISTICS.

A star (*) affixed to the name of a church signifies that no official report has been received. † shows that a preacher has been ordained or licensed, the past year. Pastors of churches have p affixed to their names. The names of unordained ministers are printed in *italics*.

BELKNAP ASSOCIATION.														
CHURCHES.	ORDAINED AND LICENSED MINISTERS.	POST-OFFICE ADDRESSES.	Ad. by Bap.					Discontinued.					Total.	
			2	17	2	4	155	182	1	1	1	1		
Reported Contributions.														
Value of Church Property.														
Foreign Missions.														
Home Missions.														
Ed. Society.														
Woman's Mission Society.														
Total.														
1 Belmont	J. B. Davis p	Belmont	2	17	2	4	155	182	\$6,500	\$61.00	\$37.00	\$20.00	\$35.68	\$153.68
2 Belmont	I. G. Wilder	Tilton												12.25
1 Canterbury	J. C. Waldron p	Laconia	*	1			39	51	1,000	3.50		1.80	1.00	50.00
1 Canterbury Center	W. J. Malvern p	Loudon					1	49	2,000	43.60	3.60	20.00		20.00
East Tilton	John Chamberlain p	Northfield Depot					1	16	1,400	12.20				20.80
Franklin Falls	A. D. Jones p	Laconia					2	45	1,500	12.20	4.40	4.20		33.17
Gilford Village	Jeremiah Phillips p	Gilford Village	12	6	2		28	75	6,000	13.04	3.33	1.80	18.00	37.00
Gilford Village	J. G. Munsey p	Gilford Village	3	4	10	2	156	85	3,500	10.00	10.00	1.00	12.00	37.00
Gilmanston I. W.	J. B. Leighton	Vineland, N. J.	18	1			3	108	87	11.00	8.00	3.00	13.00	35.00
Laconia	Lewis Malvern p	Laconia	28	11	6	1	262	343	15,000	153.00	98.40	22.20	196.55	470.15
Lakeport	A. D. Jones	Loudon												
Lakeport	W. J. Malvern	Lakeport	25	18	5	6	4	251	250	32.04	23.04	6.22	17.00	78.30
Loudon	W. H. Getchell p	St Johnsbury, Vt.												
Lower Gilmanston	M. C. Henderson	Loudon Center	2				71	75	1,600	17.74	4.74	2.87	20.00	45.35
Meredith Center	Franklin Blake p			2			48	50	750	2.00	1.00			3.00
Northfield				2			78	50	1,000	2.00				
Belknap Association							30	53	500	61.84	14.20	7.17	50.13	133.34
Total, 14			90	40	44	11	241	381	\$66,250	\$420.96	\$204.71	\$76.26	\$392.11	\$1,094.04
Held 4th Tuesday, Wednesday, and Thursday in January, May, and September. Rev. F. L. Wiley, Secretary, Laconia, N. H.														

YEARLY MEETING STATISTICS.

LISBON QUARTERLY MEETING.

ORDAINED
LICENSED
MINISTERS.POST-OFFICE
ADDRESSES.

CHURCHES.	Ad. by Bap.	Died.	Church Fixed.	Sun. School Memb'rs.	Value of Church Property.	Foreign Missions.	Home Missions.	Ed. Society.	Women's Mission Society.	Total.
Concord, Vt.*	17	7	1	39						
Carroll										
Easton										
Franconia	2	2	23	50	\$5,000	\$1,44	\$4,44	\$0,72		\$6,60
Lisbon	4	1	3	90	75	6,77	3,07	3,07		15,41
Littleton	2	1	4	80	70	6,17	8,83	8,83	\$10,00	26,49
Milan & Stark	2	2	97	103						
Whitefield	7	3	4	202	15,000	22,60	12,60	6,30	36,75	78,25
Woodstock	2	2	40	30	1,000	1,00	17,88	8,94		45,70
Lisbon Q. M.										
Total, 9	7		28	17	6	116	616	578	\$26,000	\$49,92
									\$19,91	\$46,75
										\$173,45

Held 4th Friday in March, June, October, and December. Joel Spooner, Clerk, Franconia, N. H.

MERRIMACK VALLEY ASSOCIATION.

Concord, Curtis Mem	O. W. Waldron p.	Concord	11	26	3	2	187	201	\$22,000	\$71,47	1,064,28	\$7,61	\$28,80	\$1,172,16
Concord	Silas Curtis	Concord												
Concord	N. C. Lothrop p.	Concord	1	1	1	48	80		2,500	6,50			10,00	16,50
Concord	I. W. Scribner p.	Gossville	5	2	6	1	144	150	3,500	117,97	35,80	18,40	6,00	178,17
Concord	H. E. Wilson	Lewiston, Me.												
East Washington	N. A. Avery p.	Manchester	10	9	2	4	286	279	25,000	57,91	12,70	7,45	26,91	104,97
Manchester														
Newbury	J. E. Dame p.	Pittsfield	1	2	2	3	249	241	10,000	30,00	30,00	15,00	70,00	145,00
Pittsfield	Francis Reed p.	North Sutton	2	2	4	8	6			26,00	6,50	1,50	1,70	35,70
Sutton														
Warner	W. H. Yeoman p.	Wilnot Flat	4			54			4,000	1,00	2,80	3,80	4,00	5,00
Wilnot														
Merrimack Val. Asso.														
Total, 10	9		27	42	17	4	16	1092	1036	\$67,000	\$322,45	1,152,08	\$53,76	\$1,682,00

Held 4th Tuesday in January, 2d in May, 3d in September. G. S. Holmes, Clerk, 296 Hanover St., Manchester, N. H.

NEW DURHAM QUARTERLY MEETING.

Alton.....	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130	131	132	133	134	135	136	137	138	139	140	141	142	143	144	145	146	147	148	149	150	151	152	153	154	155	156	157	158	159	160	161	162	163	164	165	166	167	168	169	170	171	172	173	174	175	176	177	178	179	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200	201	202	203	204	205	206	207	208	209	210	211	212	213	214	215	216	217	218	219	220	221	222	223	224	225	226	227	228	229	230	231	232	233	234	235	236	237	238	239	240	241	242	243	244	245	246	247	248	249	250	251	252	253	254	255	256	257	258	259	260	261	262	263	264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283	284	285	286	287	288	289	290	291	292	293	294	295	296	297	298	299	300	301	302	303	304	305	306	307	308	309	310	311	312	313	314	315	316	317	318	319	320	321	322	323	324	325	326	327	328	329	330	331	332	333	334	335	336	337	338	339	340	341	342	343	344	345	346	347	348	349	350	351	352	353	354	355	356	357	358	359	360	361	362	363	364	365	366	367	368	369	370	371	372	373	374	375	376	377	378	379	380	381	382	383	384	385	386	387	388	389	390	391	392	393	394	395	396	397	398	399	400	401	402	403	404	405	406	407	408	409	410	411	412	413	414	415	416	417	418	419	420	421	422	423	424	425	426	427	428	429	430	431	432	433	434	435	436	437	438	439	440	441	442	443	444	445	446	447	448	449	450	451	452	453	454	455	456	457	458	459	460	461	462	463	464	465	466	467	468	469	470	471	472	473	474	475	476	477	478	479	480	481	482	483	484	485	486	487	488	489	490	491	492	493	494	495	496	497	498	499	500	501	502	503	504	505	506	507	508	509	510	511	512	513	514	515	516	517	518	519	520	521	522	523	524	525	526	527	528	529	530	531	532	533	534	535	536	537	538	539	540	541	542	543	544	545	546	547	548	549	550	551	552	553	554	555	556	557	558	559	560	561	562	563	564	565	566	567	568	569	570	571	572	573	574	575	576	577	578	579	580	581	582	583	584	585	586	587	588	589	590	591	592	593	594	595	596	597	598	599	600	601	602	603	604	605	606	607	608	609	610	611	612	613	614	615	616	617	618	619	620	621	622	623	624	625	626	627	628	629	630	631	632	633	634	635	636	637	638	639	640	641	642	643	644	645	646	647	648	649	650	651	652	653	654	655	656	657	658	659	660	661	662	663	664	665	666	667	668	669	670	671	672	673	674	675	676	677	678	679	680	681	682	683	684	685	686	687	688	689	690	691	692	693	694	695	696	697	698	699	700	701	702	703	704	705	706	707	708	709	710	711	712	713	714	715	716	717	718	719	720	721	722	723	724	725	726	727	728	729	730	731	732	733	734	735	736	737	738	739	740	741	742	743	744	745	746	747	748	749	750	751	752	753	754	755	756	757	758	759	760	761	762	763	764	765	766	767	768	769	770	771	772	773	774	775	776	777	778	779	780	781	782	783	784	785	786	787	788	789	790	791	792	793	794	795	796	797	798	799	800	801	802	803	804	805	806	807	808	809	810	811	812	813	814	815	816	817	818	819	820	821	822	823	824	825	826	827	828	829	830	831	832	833	834	835	836	837	838	839	840	841	842	843	844	845	846	847	848	849	850	851	852	853	854	855	856	857	858	859	860	861	862	863	864	865	866	867	868	869	870	871	872	873	874	875	876	877	878	879	880	881	882	883	884	885	886	887	888	889	890	891	892	893	894	895	896	897	898	899	900	901	902	903	904	905	906	907	908	909	910	911	912	913	914	915	916	917	918	919	920	921	922	923	924	925	926	927	928	929	930	931	932	933	934	935	936	937	938	939	940	941	942	943	944	945	946	947	948	949	950	951	952	953	954	955	956	957	958	959	960	961	962	963	964	965	966	967	968	969	970	971	972	973	974	975	976	977	978	979	980	981	982	983	984	985	986	987	988	989	990	991	992	993	994	995	996	997	998	999	1000	1001	1002	1003	1004	1005	1006	1007	1008	1009	1010	1011	1012	1013	1014	1015	1016	1017	1018	1019	1020	1021	1022	1023	1024	1025	1026	1027	1028	1029	1030	1031	1032	1033	1034	1035	1036	1037	1038	1039	1040	1041	1042	1043	1044	1045	1046	1047	1048	1049	1050	1051	1052	1053	1054	1055	1056	1057	1058	1059	1060	1061	1062	1063	1064	1065	1066	1067	1068	1069	1070	1071	1072	1073	1074	1075	1076	1077	1078	1079	1080	1081	1082	1083	1084	1085	1086	1087	1088	1089	1090	1091	1092	1093	1094	1095	1096	1097	1098	1099	1100	1101	1102	1103	1104	1105	1106	1107	1108	1109	1110	1111	1112	1113	1114	1115	1116	1117	1118	1119	1120	1121	1122	1123	1124	1125	1126	1127	1128	1129	1130	1131	1132	1133	1134	1135	1136	1137	1138	1139	1140	1141	1142	1143	1144	1145	1146	1147	1148	1149	1150	1151	1152	1153	1154	1155	1156	1157	1158	1159	1160	1161	1162	1163	1164	1165	1166	1167	1168	1169	1170	1171	1172	1173	1174	1175	1176	1177	1178	1179	1180	1181	1182	1183	1184	1185	1186	1187	1188	1189	1190	1191	1192	1193	1194	1195	1196	1197	1198	1199	1200	1201	1202	1203	1204	1205	1206	1207	1208	1209	1210	1211	1212	1213	1214	1215	1216	1217	1218	1219	1220	1221	1222	1223	1224	1225	1226	1227	1228	1229	1230	1231	1232	1233	1234	1235	1236	1237	1238	1239	1240	1241	1242	1243	1244	1245	1246	1247	1248	1249	1250	1251	1252	1253	1254	1255	1256	1257	1258	1259	1260	1261	1262	1263	1264	1265	1266	1267	1268	1269	1270	1271	1272	1273	1274	1275	1276	1277	1278	1279	1280	1281	1282	1283	1284	1285	1286	1287	1288	1289	1290	1291	1292	1293	1294	1295	1296	1297	1298	1299	1300	1301	1302	1303	1304	1305	1306	1307	1308	1309	1310	1311	1312	1313	1314	1315	1316	1317	1318	1319	1320	1321	1322	1323	1324	1325	1326	1327	1328	1329	1330	1331	1332	1333	1334	1335	1336	1337	1338	1339	1340	1341	1342	1343	1344	1345	1346	1347	1348	1349	1350	1351	1352	1353	1354	1355	1356	1357	1358	1359	1360	1361	1362	1363	1364	1365	1366	1367	1368	1369	1370	1371	1372	1373	1374	1375	1376	1377	1378	1379	1380	1381	1382	1383	1384	1385	1386	1387	1388	1389	1390	1391	1392	1393	1394	1395	1396	1397	1398	1399	1400	1401	1402	1403	1404	1405	1406	1407	1408	1409	1410	1411	1412	1413	1414	1415	1416	1417	1418	1419	1420	1421	1422	1423	1424	1425	1426	1427	1428	1429	1430	1431	1432	1433	1434	1435	1436	1437	1438	1439	1440	1441	1442	1443	1444	1445	1446	1447	1448	1449	1450	1451	1452	1453	1454	1455	1456	1457	1458	1459	1460	1461	1462	1463	1464	1465	1466	1467	1468	1469	1470	1471	1472	1473	1474	1475	1476	1477	1478	1479	14
------------	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	------	----

WENTWORTH QUARTERLY MEETING.									
Held 3d Tuesday in January, 4th in May, 1st in September and 3d in November. Rev. E. C. Clarke, Clerk. Ashland, N. H.									
WOLFEBOROUGH QUARTERLY MEETING.									
Held 2d Friday in January, 1st in June, September and November. Arthur A. Austin, Clerk. West Canaan, N. H.									
North Sandwich T. North W. H. Perkins p West Canaan West Centre Harbor B. F. Mudgett p	H. S. Mansur p F. H. Perkins p N. Jones p W. H. Perkins p E. C. Clarke p B. F. Mudgett p	North Sandwich Chocoma West Canaan Meredith Village Ashland Meredith Village.	I. 1 1 4 38 38	I. 1 3 60 35	76 30 45 35	1,500 2,500 2,000 1,500			6.00 6.00 106.00
Sandwich Q. M.							6.61	6.61	45.03
Total, 19	14		28, 15, 34, 1	33, 128, 3	990	\$47,700	\$132.20	\$160.65	\$541.82
WENTWORTH QUARTERLY MEETING.									
Canaan & Orange Dorchester Hanover & Canaan	C. W. Nelson p Solomon Cole p D. W. Aldrich. F. H. Bickford p J. A. Wright. L. G. Clark. L. D. Jeffers C. W. Nelson p	Plymouth Lebanon Wentworth Wentworth E. Haverhill. Plymouth	I. 1 21 2	I. 55 21 59	25 30	\$200		\$100.00	\$100.00
Warren			1	2	1	45	58	1,250	
Wentworth *						28			
Total, 5	7		1	2	1	4	208	134	\$1,450
WOLFEBOROUGH QUARTERLY MEETING.									
Alton * Effingham * Effingham Falls	O. J. Pettigrew W. H. Cutting p O. Butler W. H. Trafton p	Effingham Falls Chelsea, Mass. Melvin	18 1	24 55	24 50	\$2.00 1.26			\$2.00 1.26
Moultonboro & Tufonboro.* Ossipee & Wake. [field]	L. A. Jones M. P. Tobey p	Leighton's Corner Water Village	2	2	1	78	30		
2 Ossipee. 4 Ossipee * 1 Wakefield * 1 Water Village 1 Wolfborough	M. P. Tobey p A. H. Milliken p C. Paris W. K. Lucas	Water Village Wolfborough Falls " "	16	2	2	106	110	2,500	\$2.00 1.57
2 Wolfborough Wolfborough Q. M.						13			
Total, 11	9		19, 4	2	10	468	397	\$7,500	\$71.92
Held Friday before 1st Saturday in June, September, November, and February. B. F. Parker, Clerk, Wolfborough Falls, N. H.									
							1.07	22.86	39.21
							\$2.56	\$31.11	\$111.30

GOVERNMENT.

IN harmony with an act of incorporation passed by the New Hampshire Legislature at its June session, 1887, the New Hampshire Yearly Meeting, in session at Great Falls, June 12, 13 and 14, 1888, adopted for its government the following constitution and by-laws:

CONSTITUTION.

Article 1.—This body shall be known as the New Hampshire Yearly Meeting of Freewill Baptists.

Art. 2.—The object of this Yearly Meeting shall be the prosecution of such religious, moral, charitable and benevolent work as it shall designate.

Art. 3.—This Yearly Meeting shall be composed of the delegates representing the Belknap Association, Lisbon Quarterly Meeting, Merrimack Valley Association and the New Durham, Rockingham, Sandwich, Wentworth and Wolfeborough Quarterly Meetings; also, such other bodies as shall hereafter be admitted; and shall hold their office till their successors are chosen.

Art. 4.—The ratio of representation in this Yearly Meeting shall be two delegates for each body represented in it; if numbering three hundred members three delegates, and one for each additional hundred members and larger fraction thereof.

Representation and assessment shall be upon the basis of resident membership.

Art. 5.—The stated meetings of this body shall be held annually, commencing on the second Tuesday of June at 7 o'clock p. m., and continuing Wednesday and Thursday.

Art. 6.—The officers of this Yearly Meeting shall consist of a president, two vice-presidents, a clerk, a treasurer, an auditor, and a board of eleven directors, of which the first five named officers shall be members, who shall be elected at the annual meeting by ballot and majority vote.

Art. 7.—The duties of the president, vice-presidents, clerk and auditor shall be those that usually devolve upon such officers.

It shall be the duty of the treasurer to receive and hold the property of the Yearly Meeting, to lease and convey by deed any real estate belonging thereto, when directed by the board of directors, and exhibit annually an audited account of the state of the treasury, and also to exhibit his books at other times, when requested by any member of the Yearly Meeting or contributor to its funds. He shall give bonds to such an amount as the board of directors may require.

It shall be the duty of the board of directors to promote the financial and general interests of the Yearly Meeting, to make appropriations of money; and to make an annual report of their doings to the Yearly Meeting.

This board shall have power to appoint its own meetings, and to transact all other business which may be necessary during the intervals of the annual meetings.

The board may choose a sub-committee of five whose duty it shall be to exercise a general supervision over the missionary and educational work in the Yearly Meeting.

Art. 8.—This constitution may be altered or amended at any regular session of the Yearly Meeting, by a two-thirds vote of the members present, notice thereof having been given in writing at a previous annual meeting.

BY-LAWS.

1.—Twenty members shall be required to constitute a quorum, but any less number may adjourn from time to time.

2.—The sittings of this body shall be opened and closed with prayer.

3.—The Yearly Meeting may hold correspondence with other religious bodies by messengers or otherwise as it may deem advisable.

4.—It shall be the duty of the members of this Yearly Meeting to be present at the time appointed for each setting, and any one wishing to retire during the session shall first obtain leave of the president.

5.—In all matters of discipline, church polity and ecclesiastical usages the standard of action shall be the Freewill Baptist Treatise.



New Hampton in Picture.

GIVEN AWAY.

IN the successful effort to raise \$5,000 for New Hampton a few years ago a beautiful picture, illustrative of the institution grounds and buildings, was given as a prize to every person who paid \$1.00 or more toward the fund.

Some of the best artistic skill of the country was focalized on the design and development of this picture. It was published in one of the largest and best engraving houses of New York city. The plate is $9\frac{1}{2}$ by 13 inches. The picture is printed on fine heavy stock 14 by 18 inches. When properly framed it makes an elegant wall furnishing, about 20 by 24 inches.

A reduced fac-simile of the picture faces page 129 and the statements of some concerning it, whose opinions we are bound to respect, appear on pages 133-136 of this book.

In producing engravings, the plate and the first 1,000 copies involve the principal expense. After the first 1,000, others just as good are made at a mere nominal price. Advantage was taken of this fact to secure a much larger number than were likely to be needed as prizes in raising the \$5,000 fund. In pursuance of the original plan these extra copies are to be

PRESENTED TO THE FRIENDS OF THE INSTITUTION.

The trustees desire to place one of these pictures on the wall of, at least, every Free Baptist home in New Hampshire.

There are many old people whose children were educated at New Hampton. *Let them send for the pictures.*

There are hundreds of people who are more intelligent and more successful in their respective callings for having studied at New Hampton. *Let them send for the pictures.*

There are thousands of dear young people in our homes and parishes who ought to spend more or less time at some high-grade school similar to that at New Hampton. *Let them—and all others who would like them—send for the pictures.*

 Enclose 4 two-cent stamps to cover expense of protection-roll and postage, write your name plainly, address Rev. F. L. Wiley, Laconia, N. H., and we will do the rest.

THE MORNING STAR.

AN EIGHT-PAGE RELIGIOUS PAPER FOR THE FAMILY.

PUBLISHED WEEKLY BY THE

MORNING STAR PUBLISHING HOUSE,

457 Shawmut Avenue, Boston, Mass.

Price \$2.00 Per Year in Advance.

"Three-quarters of our membership would be more active, interested, and loyal if they were better informed as to the denominational enterprises. The denominational gatherings would be better attended, and by a more intelligent class—I mean intelligent as to the matter of interest before the session—if a **STAR** or **FREE BAPTIST** had been in every family, or in half the families. These are only plain statements that I am making, but they are fundamental. I wish all these families had the grace to permit the publishers to compel them to take these papers.

The most of our families read something, and their interests will generally be found to be directed by what they read. A denomination is strong in proportion as intelligence concerning denominationnl enterprises and interest in these enterprises extend to all the membership. And nothing will extend them like familiarity with the publications in which the enterprises are set forth.

Strong, I mean, not simply for to-day, but in the next generation. And that means that the strongest reason of all why each family should patronize its own publications is found in the fact that there are children in these families and in our Sunday schools whose tastes and interests are to be formed and led by the literature which they read. If we were issuing an inferior grade of publications it would be different; but since they are really as good as any, and actually better than the majority, I plead for them with all my heart."—President G. F. Mosher of Hillsdale College.

THE FREE BAPTIST.

A WEEKLY RELIGIOUS PAPER FOR THE HOME.

REV. J. T. WARD, Editor.

Published Every Wednesday, at Minneapolis, Minn.

Terms, \$1.50 per Year, in Advance.

THE REVERE HOUSE,

BOSTON, MASS.,



Needs no introduction to travelers at home or abroad, as it has always been a first-class hotel. But a large sum has recently been expended in comprehensive improvements, amounting practically to rebuilding in various parts, and the interior has been handsomely redecorated and refurnished from roof to basement.

Situated in Bowdoin Square, it is nearer than any other first-class hotel to the Fitchburg, Lowell, Maine and Eastern railroad stations.

Electric cars for all points pass the doors at short intervals, so that business centers may be reached in a few minutes.

The house is conducted on the European plan. Its Café for ladies and gentlemen is the finest in New England. Good rooms with clean beds, \$1.00 per day and upward.

The senior partner of the firm is a New Hampshire man and is always happy to greet guests from his native State.

J. F. MERROW & CO., Proprietors.



What They Think of It.

OF LOCAL INTEREST, AND MORE.

THE whole denomination is interested in the early history of the Mother Yearly Meeting; hence press notices and letters appreciative, representing localities widely separated,—from some of which the accompanying transcripts have been made respecting

THE SOUVENIR.

The Morning Star, Boston :—“In all respects it is a substantial and creditable addition to our denominational literature.”

The Free Baptist, Minneapolis :—“It is neat in form, attractive in appearance, interesting in matter and well illustrated.”

Rev. Thomas Spooner, pastor in Lawrence, Mass., and editor of the Free Baptist Register :—“It is, indeed, a valuable contribution to our history.”

Rev. John Fullonton, D. D., Dean of Cobb Divinity School, Bates College :—“I greatly approve of the work. It is published in fine style and is worthy of general circulation outside as well as inside of New Hampshire.”

Mrs. Frances Stewart Mosher, Professor in Hillsdale College, of which her husband is President :—“The book is arranged with taste and the illustrations recall many a well-known place and face. But it is especially valuable in its historical reminiscences.”

Rev. Alfred Williams Anthony, A. M., Professor of New Testament Exegesis and Criticism in Cobb Divinity School, Bates College :—“I think it excellent in every respect. It is a work of fine art in printing and arrangement, replete with stimulating information.”

Mrs. M. M. H. Hills of Dover, author of Missionary Reminiscences, etc. :—“I am delighted with its appearance and prize it as a choice treasury of the very able, and, to me, intensely interesting papers which graced and honored our denominational centennial.”

Rev. G. C. Waterman, pastor of the Greenwich Street church, Providence, R. I. :—"I am sure it will bear well the test of a closer examination." The SOUVENIR was honored by that "closer examination" and the results make excellent literature for a whole column of the Morning Star.

Rev. G. A. Burgess, A. M., President of Parker College :—"Our work seems far worthier when presented in the dainty form of the SOUVENIR. I know that much of the stirring history that it records will be treasured by the Master in the Book of Life. I desire especially that our young people may read it."

Rev. Ransom Dunn, D. D., Dean of Theology, Hillsdale College : "The editorial work must meet the approval of all. All Baptists ought to feel a deep interest in this book; not only as a faithful history of important work, but as a reminder of responsibilities and obligations left by the fathers to the present and future membership of progressive Baptist churches."

Hon. E. C. Lewis in the Laconia Democrat, of which he is Senior Editor :—"The Centennial Souvenir of the New Hampshire Yearly Meeting, edited by Rev. F. L. Wiley of this city, is a very neatly got up, carefully prepared and well arranged compilation, exceedingly creditable to the compiler and not less so to the Laconia printers who put it in type. It tells the story of the centennial gathering of New Hampshire Free Baptists at New Durham in June, 1892, giving an account of the business done, the addresses made and the papers read, with copious illustrations."

Our Mother's Birthplace. — Frontispiece.

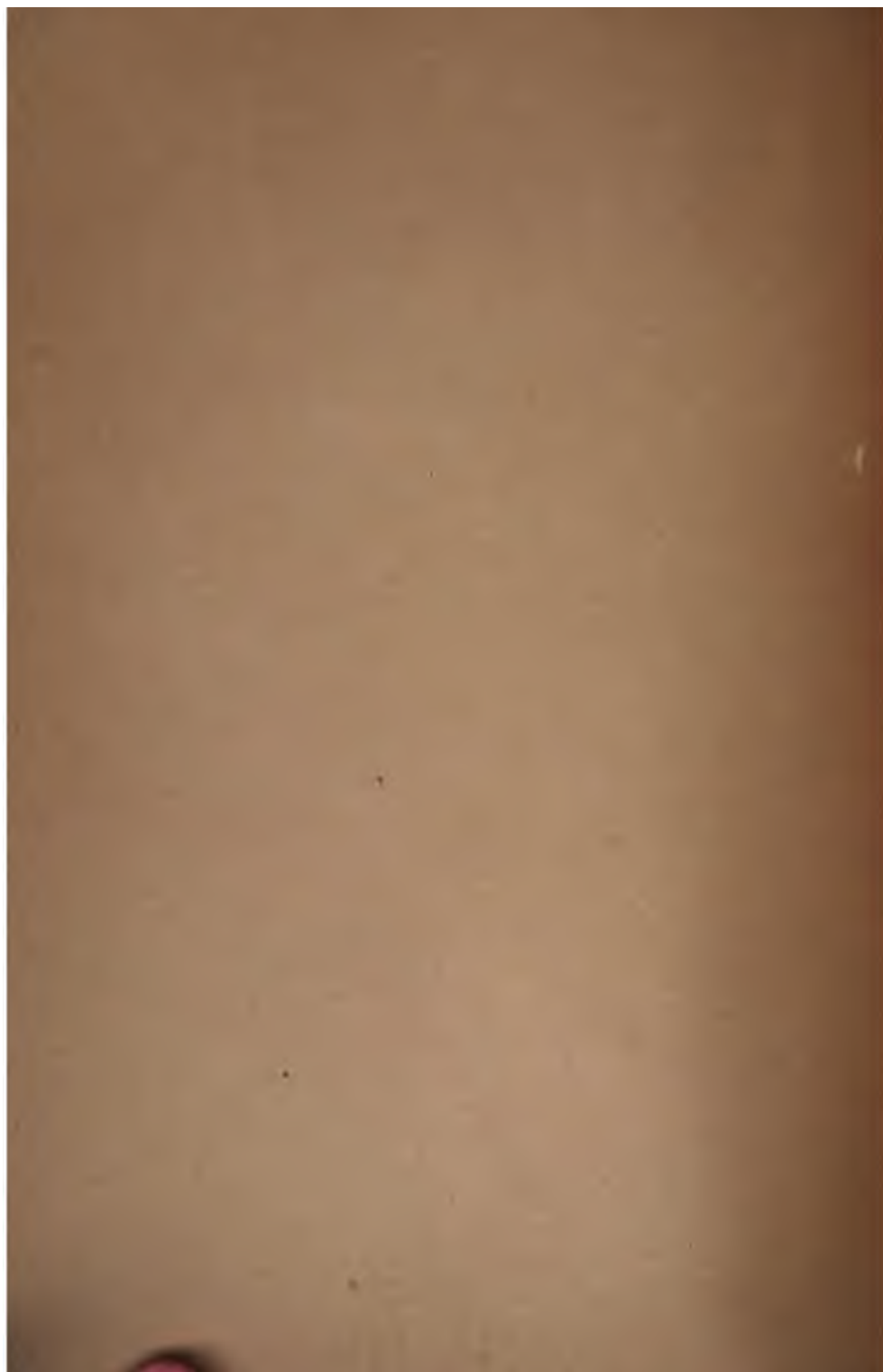
BY MRS. V. G. RAMSEY.

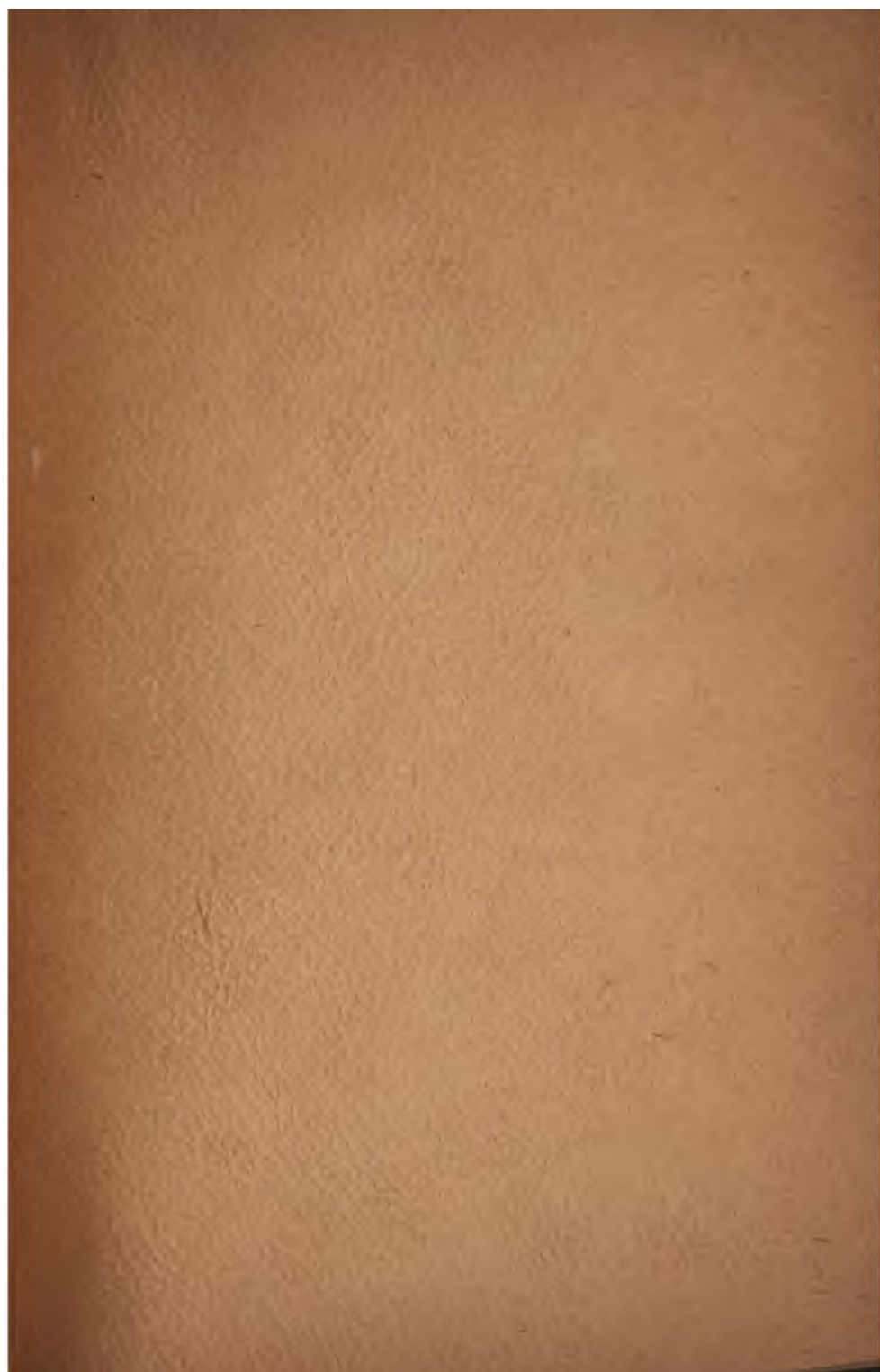
This is no kingly palace
Rich with marble and gold,
But it cradled a royal child
O'er whose birth the Father smiled

And the holy angels sang
Till the heavenly arches rang.
The Father hath nourished His child.
And she hath grown in His sight,

To a mother queenly and fair,
Who holds us all in her care.
We love her sheltering fold,
And with loyal reverence hold,

Dearer than any other,
This humble mountain home
Which gave the nursing room.
That now we call our mother.











This book should be returned
the Library on or before the last
stamped below.

A fine of five cents a day is incurred
by retaining it beyond the specified
time.

Please return promptly.

~~APR 17 1943~~

~~30E MAY 1 43~~

